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THE
CHURCH MISSIONARY
ATLAS

CONTAINING

AN ACCOUNT OF THE VARIOUS COUNTRIES IN WHICH THE
CHURCH MISSIONARY SOCIETY LABOURS

AND OF

Its Missionary Operations.

NEW EDITION
(THE EIGHTH).

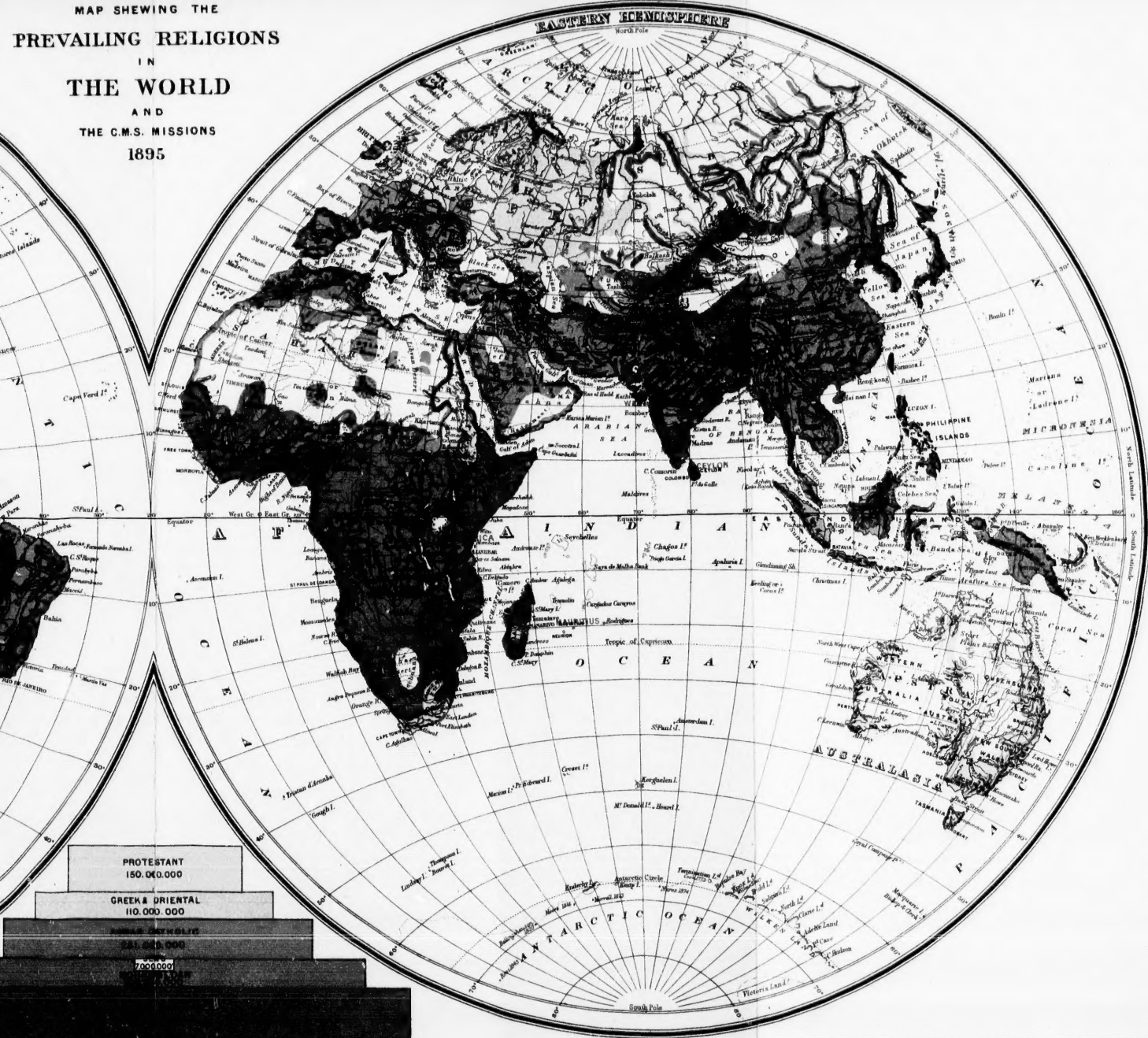
WITH THIRTY-TWO COLOURED MAPS.

London:
CHURCH MISSIONARY SOCIETY,
SALISBURY SQUARE, E.C.
1896.

MAP SHEWING THE
PREVAILING RELIGION
IN
THE WORLD
AND
THE C.M.S. MISSIONS
1895



MAP SHEWING THE
PREVAILING RELIGIONS
 IN
THE WORLD
 AND
 THE C.M.S. MISSIONS
 1895



PROTESTANT
 150,000,000

GREEN & ORIENTAL
 110,000,000

ROMAN CATHOLIC
 231,000,000

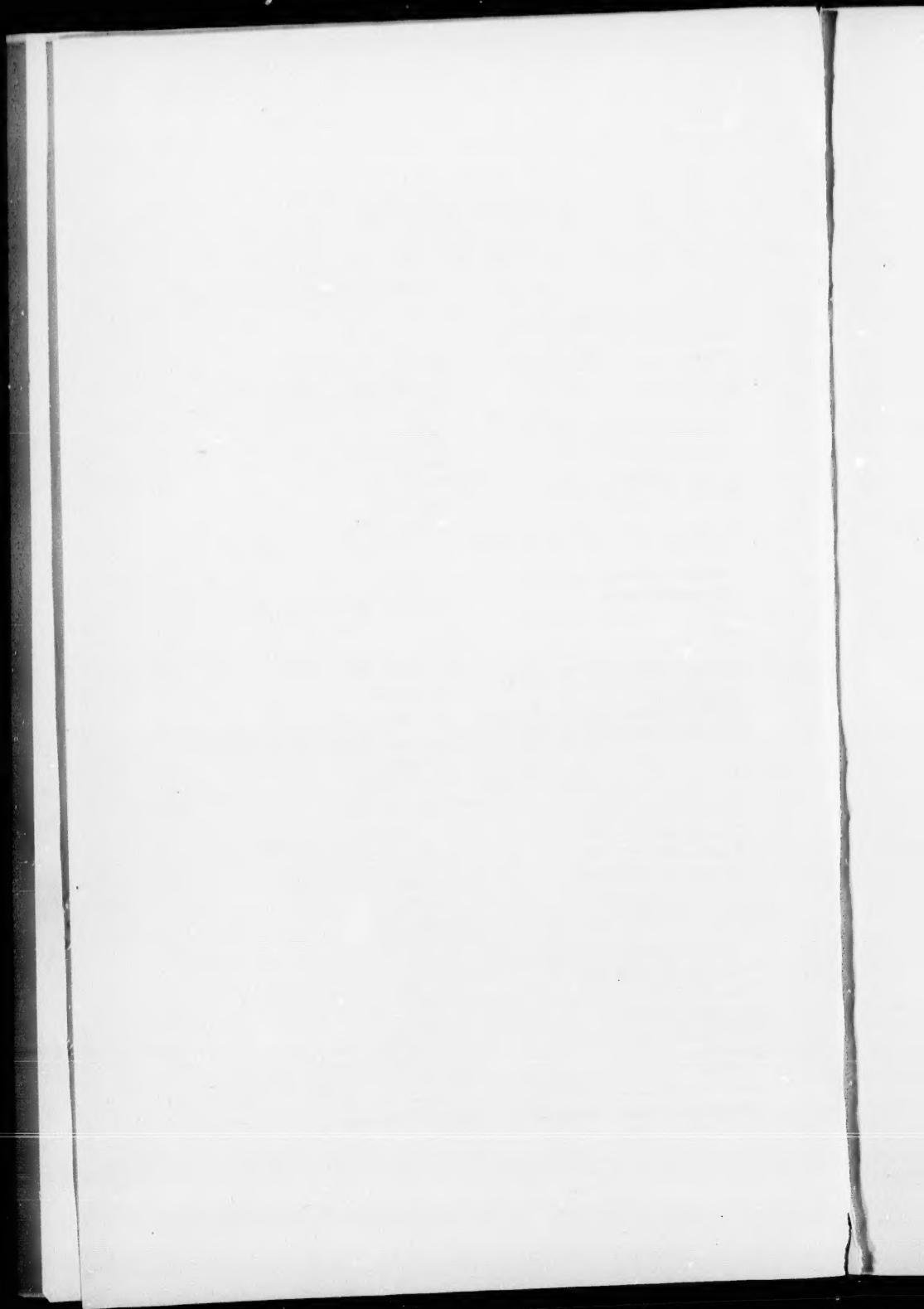
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NOTE ON THE MAP OF THE WORLD (*see* Frontispiece).

Maps of the World coloured according to Religion are very unsatisfactory, because they can only show area, and not density of population. In our Map an effort is made to reduce this element of error to a minimum, by leaving uncoloured those parts of the world which are almost or quite uninhabited, as in British North America, the Sahara, Siberia, and Australia. But even as it is, the yellow of Australian Protestantism, representing three millions of souls, occupies as much space as the black of Indian Heathenism, representing over two hundred millions. The representation of the second religion of a country by bars is also necessarily very imperfect. The real proportions of the various religions—counting as "Heathen" all who are neither Christians, Jews, nor Mohammedans—are shown by the diagram at the foot of the Map.

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PREFACE.

THE CHURCH MISSIONARY ATLAS was originally planned by the Rev. W. Knight, and the first edition appeared in 1857. It contained sixteen pages of letterpress, and thirteen small maps. A second, a third, and a fourth edition followed at intervals, each with corrections and improvements. The fifth edition, brought out by General Lake in 1873, was considerably enlarged, containing sixty pages of letterpress, and twenty-three maps, of which ten were new. The sixth edition, which appeared in 1879, was entirely rewritten, some articles being adapted from drafts prepared by General Lake before his death. It contained 136 pages of letterpress, and thirty-one maps, twenty of them new.

Preparations were soon afterwards begun for a fresh edition in due time; but it was not until 1887 that any portion was ready, almost all the articles being again entirely rewritten, on a much more extensive scale. It was arranged to publish this seventh edition in Parts. Part I., containing Africa, and the Mohammedan Lands of the East, and Part II., containing India, appeared in 1887; but Part III., containing Ceylon, China, Japan, New Zealand, and North America, was not completed till 1891. The three Parts contained together 200 pages of letterpress, and thirty-one maps; but several of the maps were new, and owing to some rearrangements were more complete than the previous thirty-one. Part I., however, was rapidly getting quite out of date, owing to the advances of exploration and Missions in Africa; and therefore the issue of the whole work in one volume was deferred until that Part could be again thoroughly revised. In January, 1895, accordingly, appeared the eighth edition of Part I., with the African maps and articles brought up to date. The India, China, &c., articles and maps have now also been thoroughly revised to date, the introductory chapters and indices added, and the Map of the World according to Religions supplied.

Hearty thanks are due to several friends for much valuable help. The letterpress of the seventh (1887) edition, viz. Parts I. and II. (Africa, Mohammedan Lands, India, &c.), written by the Editor, was revised by Dr. Cust and General MacLagan. The geographical and linguistic portions of the eighth edition of Part I. were contributed or revised by Professor A. H. Keane, who also wrote the valuable article on The World. Considerable portions of the articles in Part III. were drafted by various friends: Ceylon and China by Miss C. F. Gordon-Cumming; Mid China by Archdeacon Moule, from whose writings were also taken

important parts of the general article on China; portions of other articles by the Rev. J. P. Hobson and the Rev. E. Lombe; but all these original drafts were revised and largely added to by the Editor, and the whole work has been now again brought up to date in regard to its missionary annals by the Rev. G. Furness Smith. The successive editions of the maps from 1873 onwards have all owed much to the care and skill of Mr. J. Bolton, of Mr. Stanford's Geographical Establishment.

The earlier editions were entirely confined to the illustration of the Missions of the Church Missionary Society. In the seventh edition (1887), which is the basis of the present one, the plan was adopted of indicating by means of letters the mission-fields and stations of other Societies. It has not been possible, however, to make this lettering uniform. In the Map of Bengal, for example, each British Society has its own letters, "S.P.G.," "E.C." (Estab. Ch. Scot.), "F.C." (Free Ch. Scot.), "B." (Baptist), "L.M." (London Miss. Soc.), "W." (Wesleyan); but in the Map of India, to indicate each Society would be to crowd the map too much, and British Societies are grouped under "C." (Ch. of Engl.), and "B." (Brit. Protestant). The Foreign Societies are generally "F.," and the American "A.," but in the Map of Mohammedan Lands, the American Societies are separately distinguished, "A.B.," "A.P.," "A.U.P." There is a key to the lettering at the foot of each map that is lettered; and the different Societies are always properly distinguished in the letterpress.

Nevertheless, the CHURCH MISSIONARY ATLAS does not profess to be more than its name implies. It is not an Atlas of Missions generally. Although both the articles and the maps recognize other Missions in those countries where there are C.M.S. Missions, the limited scope of the work from the first precludes the description in detail of those mission-fields in which the Society has no Missions at all; as, for example, considerable portions of Africa, Turkey and Arabia, Burmah and Malaysia, Mongolia and Corea, the South Sea Islands, the West Indies, and South America. But the Africa, India, China, and Japan articles, and some others, give a good deal of information concerning the fields and work of other Societies.

This Eighth Edition is now commended to the blessing of the One True God, Father, Son, and Holy Ghost, Who created all men, loves all men, provided a way of salvation for all men, and commanded that it should be made known to all men.

E. S.

January, 1896.

NOTES ON PROTESTANT MISSIONS.

Of the larger English Societies, the oldest are the *Society for Promoting Christian Knowledge*, founded 1698, and the *Society for the Propagation of the Gospel in Foreign Parts*, 1701. The operations of the

Anglican Missions. S.P.C.K. have always consisted in the main of the publication of Christian literature in many languages, and of grants of money for episcopal endowments, church building, and a host of other objects; though for just a century, ending 1824, it carried on Missions of its own in South India with German and Danish Lutheran ministers. The S.P.G. was founded primarily to provide Church ministrations in the Colonies, but from the first it sought to reach the heathen races as well as the settlers, particularly in North America; and in the present century its direct Missions to the Heathen have been largely developed. No society has more varied and extensive fields. In India, it has extensive Missions in the Telugu and Tamil districts in the South, where it took over, in 1824, the old S.P.C.K. Missions above alluded to; also in Bengal, the North-West Provinces, and the Bombay Presidency. Bishop Caldwell of Tinnevely was an S.P.G. missionary for half a century. In West Africa (Rio Pongas); in South Africa (several large dioceses); in Madagascar and Mauritius; in Ceylon, Burmah, and Malaysia (Singapore, Borneo, &c.); in North China, Japan, and Corea; in North and South America, and the West Indies; and in the South Seas, it either conducts Missions directly or subsidizes Diocesan Missions. In South Africa, Madagascar, Burmah, Malaysia, North China, Corea, and Guiana, it is the only missionary society of the Church of England. Many of the greatest colonial and missionary bishops have been upon its roll of missionaries. Its figures are—Clergy 719, (European 549, Native 170); single women, in connexion with Ladies' Association, 63; communicants, 74,754; total adherents, 269,874.

On the *Church Missionary Society*, see separate Note, below.

The *Universities' Mission to Central Africa* was founded in 1859, in response to the appeals of Livingstone. From Zanzibar as a base it has extended largely on the mainland of East Africa, from Usambara in the north to Lake Nyassa in the south. Bishops Mackenzie, Steere, and Smythies have been conspicuous among its leaders. Its figures are—Missionaries (white), 82, (ordained 27, lay 30, single women 25); native clergy, 6; communicants, 1186; total adherents, 4101.

The *South American Missionary Society*, founded under the name of the Patagonian Society in 1844, was the outcome of the heroic attempts of Captain Allen Gardiner to evangelize the Fuegians of Patagonia. He and his party perished of starvation; but his successors were wonderfully blessed, and the results of their work led to Charles Darwin becoming a contributor to the Society. Its present title was adopted in 1864, and its operations now extend to many parts of South America. Its figures are—Missionaries, 41 (ordained 11, lay 19, wives 8, single women 3).

The *Colonial and Continental Church Society*, founded 1823, though not strictly a missionary society, cannot be omitted, because its work in the Colonies runs parallel with a large section of the work of the S.P.G., which is always included in missionary statistics. Its operations are carried on in Canada, West Indies, South Africa, India, Australia, New Zealand, and Mauritius. Its figures are—Ordained 140; lay 31; single women 95; total, 266. This of course does not include chaplains employed for short periods on the Continent.

The *Church of England Zenana Missionary Society*, established 1880, provides lady missionaries for most of the C.M.S. fields in India; also some in Ceylon, and in the Fuh-kien Province of China. It is the largest women's missionary organization, employing 171 missionaries.

Among smaller Church of England missionary organizations are the following:—The *Cambridge Mission at Delhi*, the *Oxford Mission at Calcutta*, the *Society of St. John the Evangelist* (Cowley Fathers) in India and South

Africa; the *St. Andrew's* and *St. Hilda's Missions* in Japan, supported in England by the Guild of St. Paul; the *Jerusalem and the East Mission Fund* (Bishop Blyth's); Associations in aid of particular Missionary Dioceses, as *Corea*, *North China*, *Zululand*, &c.; and the *Missionary Leaves Association*, aiding C.M.S. Missions.

The *Church of Ireland* has no independent Missions. It largely contributes both men and means to C.M.S. and S.P.G. Trinity College, Dublin, supports two bands of men, one (C.M.S.) in Fuh-kien, China, and one (S.P.G.) in Chota Nagpore, North India.

Among the Missions carried on by the Colonial and Missionary Churches themselves, and by other branches of the Anglican Communion, are the following:—The *Scottish Episcopal Church* has small Missions in North India and South Africa; the *Domestic and Foreign Missionary Society of the Church of England in Canada* maintains a Mission in Japan, in connexion with S.P.G., assists the work in various Canadian dioceses, and remits contributions to English Societies; there are Diocesan Missions in some of the Canadian, West Indian, and West and South African dioceses; and there are local Church Missions in India. In Australasia, there are the *Australian Board of Missions*, working among the Aborigines and the Chinese immigrants, and in New Guinea; the *Melanesian Mission*, founded by Bishops Selwyn and Patteson, and officially connected with the Church in New Zealand, but supported also in England and in Australia; and two or three smaller Missions to the Chinese, &c. In the Colonies of New South Wales, Victoria, New Zealand, and Canada, there are *Church Missionary Associations* in connexion with the C.M.S., but sending out and supporting their own missionaries.

Lastly, the *Protestant Episcopal Church of America* has its *Board of Missions*, with Missions in Japan, China, West Africa, and Hayti, and extensive work in the newer outlying dioceses of the United States themselves.

If a fairly-estimated share of the contributions to joint societies of Churchmen and Nonconformists in England be included, it is probable that the total contributions of members of the Anglican Communion to Foreign Missions are about 750,000*l.* a year. This is a small fraction of the amount given annually to Home Missions and Church work at home of all kinds, which is reckoned by millions.

Of the English inter-denominational societies, supported by both Churchmen and Nonconformists, the *British and Foreign Bible Society* and the *Religious Tract Society* are the most important, and do a valuable work in providing the mission-fields with the Scriptures and Christian books and tracts in various languages. The *Society for Promoting Female Education in the East*, and the *Zenana Bible and Medical Mission*, are women's associations supplying lady missionaries to various fields in connexion with the C.M.S. and other societies. The *China Inland Mission*, organized and directed by Mr. Hudson Taylor, gathers its missionaries from many nationalities in various parts of the world, and has had great influence in promoting a missionary spirit generally. Its figures are—Missionaries, 604 (ordained and lay 248, wives 123, single women 233); native ministers, 11; communicants, 4681; total adherents, 7173. Its special methods (such as administration by a single director, the Home Council having merely to send out missionaries and transmit funds) have been adopted by some other Missions formed on the same basis, of which the most important are the *North Africa Mission* and the *South Africa General Mission*. Somewhat similar is the *Congo Balolo Mission*, under the direction of Dr. Grattan Guinness—who, moreover, trains and sends forth many missionaries for other societies and for independent work. The *Mission to Lepers* should here be included, an auxiliary organization helping C.M.S. and other societies.

Of the Societies connected with the English Nonconformist denominations, the most important are the London, Baptist, and Wesleyan *Nonconformist Societies*. The *London Missionary Society*, indeed, is by its constitution undenominational, and was originally designed to combine Evangelical Christians generally; but it is in fact the

Mission of the Congregationalists, and is almost entirely supported by them. No society has a grander record. Among its names are those of Morrison, Moffat, Livingstone, Ellis, John Williams, Mullens, and Gilmour. Founded in 1795, it was first in the South Seas, first in China, first in Madagascar, first in New Guinea. One result of its wonderful work in Madagascar has been to place it at the head of all missionary societies in the number of its converts. Its figures are—Missionaries (white), 261 (ordained and lay 196, single women 65); native ministers, 1429; communicants, 94,295; total adherents, 408,147.

The *Baptist Missionary Society* was the first of the more modern missionary organizations, though ninety years later than the S.P.G. It was founded in 1792 by William Carey, who himself became one of the greatest of Indian missionaries, and its formation led indirectly to that of the L.M.S., and had some influence upon that of the C.M.S. The Society has important Missions in North India, North China, and the West Indies. In West Africa, its Cameroons Mission flourished under Saker, but after his death the German authorities compelled the abandonment of the work. Its latest development is the Congo Mission, one of the most heroic, deeply-tried, and yet fruitful, of modern missionary enterprises. Its figures are—Missionaries, 192 (ordained and lay 137, single women under Ladies' Association 55); native pastors, 61; Church members, 53,773.

The *Wesleyan Missionary Society* was not organized till 1816, but the Methodists had before that time sent representatives of their body to the West Indies, West and South Africa, and Ceylon; and these fields are still occupied by the Society. In addition, it has Missions in South India and China; in New Zealand it shared with the C.M.S. the work among the Maoris; and in Fiji, under John Hunt and others, it accomplished one of the most complete successes of modern Missions. Its figures are—Missionaries (ordained and lay), 348; single women, 40; Church members, 40,979.

The other chief English Nonconformist Missions are those of the *English Presbyterians* in South China (with which the name of William Burns is associated); the *United Methodists*, in East and West Africa and China; the *Welsh Calvinistic Methodists*, in Bengal; the *Friends' Foreign Mission Association*, in Madagascar and Central India; and the *Salvation Army*, in India and Ceylon. Some smaller Methodist and Baptist communities also have a little foreign work; and so have some sections of Plymouth Brethren, Mr. F. S. Arnot's Mission in South Central Africa being the most important of these later. Recently-formed organizations such as the Zambesi Industrial Mission, the Ceylon and India General Mission, the Central Soudan Mission, and the Thibetan Pioneer Mission, are as yet only in the earliest tentative stage.

The Scotch and Irish Presbyterian Missions are important. The *Church of Scotland Foreign Missions* may be dated from 1829, when Alexander Duff was sent to India and began the great educational work for which, from that time to this, the Scottish Missions have been famous. Besides its institutions in the Presidency Cities, the Established Church has Missions in Northern Bengal and in the Punjab; also the celebrated Blantyre Mission in East Central Africa; and one station in China. Its figures are—Missionaries (white), 101 (ordained 22, lay 13, wives 20, single women under Ladies' Association 46); native ministers, 8; communicants, 1704; total adherents, 6385. The *Free Church Foreign Missions* date from the disruption, 1843, when Duff and other missionaries in India joined the secession from the Established Church. In Calcutta, Madras, and Bombay the Free Church educational work has been conspicuous; and the names of John Wilson, John Anderson, and William Miller rank with that of Duff. This Church also has important Missions in South Africa and on Lake Nyassa; at Aden, founded by the Hon. Ion Keith-Falconer; and in the New Hebrides, with which is associated the name of J. G. Paton. Its figures are—Missionaries (white), 180 (ordained 61, lay 57, single women 62); native ministers, 15; communicants, 8263; total adherents, 14,951. The *United Presbyterian Church* took over in

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1847 the Missions established by two small societies, and now carries on considerable operations in West and South Africa, Rajputana (Central India), Manchuria, Japan, and the West Indies. Its figures are—Missionaries (white), 131 (ordained 70, lay 25, single women 36); native ministers, 19; communicants, 19,237. The *Irish Presbyterian Church Foreign Missions* began in 1840. Their fields are Gujerat in Western India, and Manchuria.

Of the Missions of the Continental Protestant Churches, those of the *Moravians* or "*Unitas Fratrum*" are the oldest and most extensive. **Foreign Protestant Societies.** Alone among Churches, the Moravians have regarded the evangelization of the world as having a predominant claim on their sympathies and energies. They have been the pioneers in many fields, and from their small body they have sent out 2500 missionaries in 163 years. Their present Missions are in Greenland, Labrador, and Alaska; the West Indies and Guiana; Thibet; South and East Central Africa; Victoria and North Queensland. Their figures are—Missionary agents, 338; native missionaries, 59; communicants, 32,288; total adherents, 49,450. The *Société des Missions Évangéliques* is the Society of the French Protestants, founded in 1882. Its principal Mission is in Basutoland, South Africa; and it has also some work in the French possessions in West Africa and Tahiti. The *Protestants of French Switzerland* have a Mission in the Transvaal.

The German Societies are numerous and important. The *Basel Society*, founded 1815, established the famous Seminary at Basel, which for many years supplied English Societies, especially the C.M.S., with devoted Swiss and German missionaries. Subsequently the Society undertook its own Missions, and now has extensive work in Western India, West Africa (Gold Coast and Cameroons), and South China. Its figures are—Missionaries, 165 (ordained 113, lay 44); single women, 8; native ministers, 30; communicants, 15,242; total adherents, 30,200. The *Berlin Society* (1824) works in South and East Africa and South China; the *Rhenish Society* (1828), in South Africa, South China, Borneo and Sumatra, and New Guinea; *Gossner's Mission Society* (Berlin), founded by Pastor Gossner in 1836, in Chota Nagpore and some other districts in North India (34,000 adherents); the *North German Missionary Society* (Bremen), (1836), in West Africa (Gold Coast); the *Leipsic Evangelical Lutheran Society* (1836), in South India and East Africa; the *Hermannsburg Mission* (Hanover), founded by Pastor Harms in 1849, in Basutoland (11,000 adherents), Zululand, and the Telugu districts in South India. Other Missions have been begun in German East Africa by associations formed for the purpose.

The Dutch Societies comprise the *Netherlands Missionary Society* (1797), working in the Dutch Malay Islands, Java, Celebes, &c.; and three or four smaller societies, formed in consequence of the alleged rationalistic tendencies of the older organization, have Missions in the same islands, one of them, the *Utrecht Society*, also in Dutch New Guinea.

In Denmark, the Government supports a Mission in Greenland, and the *Danish Missionary Society* works in South India. An important Mission to the Santals in Bengal is carried on by a Dane, Mr. Boerresen.

In Sweden and Norway, a remarkable missionary spirit has been manifested of late years. The *Swedish Missionary Society*, indeed, was founded in 1835, and the *Norwegian Missionary Society* in 1844; but several smaller associations have been formed more recently. The old Norwegian Society has an important Mission in Madagascar, and a smaller one in Zululand. The other societies work in Central India, South-east Africa, and China; the missionaries in China, now numerous, being mostly associated with the China Inland Mission.

There is a *Finland Missionary Society*, which has a small Mission in South-west Africa.

American Societies. In America, there were Missions to the Red Indians in the seventeenth and eighteenth centuries. John Eliot and David Brainerd did a great work among them, and the efforts of the S.P.G. clergy have already been alluded to. But Foreign Missions in Asia

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and Africa were not thought of till the early part of this century. In 1807, a student at Williams College named S. J. Mills gathered three or four of his fellow-students for prayer under a hay-stack; and the spot has been called the Birth-place of American Missions. In 1810 these and other students procured the formation of the *American Board of Commissioners of Foreign Missions*; and in 1812 four of them sailed for India. One was Judson, afterwards the famous missionary in Burmah. Two others founded the Marathi Mission in the Bombay Presidency. The Board was intended, like the L.M.S. in England, to combine various denominations; but gradually, as in England, several of these established their own societies, and the original Board was left in the hands of the Congregationalists. It is the largest missionary organization in America. Perhaps its most important work has been in the Turkish Empire, in which for half a century it has been the chief Mission agency. In India, besides the Marathi Mission, it occupies the Madura district in the south; in China, it works both in the north and in the Fuh-kien Province; in Japan, it has a strong Mission; in Africa, it has begun work on both the West and East coasts south of the Congo and Zambesi districts. It is also in Ceylon, and in the groups of islands in the Pacific called Micronesia. Its figures (1893) are—Missionaries, 557; communicants, 41,566; total adherents, 135,000.

Some of the other American societies are offshoots from the Board, and some are of independent origin. The *American Baptist Missionary Union*, formed in 1814, carries on the Burmah Mission begun by Judson, and a remarkable Mission in the Telugu country, South India, which has had large gatherings. It also works in China, in Japan, and on the Congo. Its figures are—Missionaries, 421; communicants, 102,455; total adherents, 220,000. The Southern States of America have several societies separate from those of the North; and the *Southern Baptists* work in China, and in West Africa (Lagos, &c.). Six other smaller Baptist organizations have Missions in Bengal, in Liberia, on the Congo, &c. The *Methodist Episcopal Church* has extensive Missions in North India, under the able leadership of Bishop Thoburn, and some growing work in other parts of India; also in Fuh-kien and other parts of China; also in Japan and Corea; also in West Africa, Bishop Taylor's Mission on the Congo being connected with this Church. Its figures are—Missionaries, 600; communicants, 26,296; total adherents, 51,000. The *Southern Methodist Episcopal Church* works in China and Japan; and other smaller Methodist bodies are also represented in Japan. The *Negro Methodists* in America have a society of their own, working in West Africa and the West Indies.

The Presbyterians in the States are very strong. The *Board of Foreign Missions of the Presbyterian Church*, organized in 1837, has important Missions in Syria and Persia; in the North-West Provinces of India, and the Punjab (with which are associated the great names of Newton and Forman); in China, North, Mid, and South; in Siam; in Japan and in Corea. Its figures are—Missionaries, 623; communicants, 31,324; total adherents, 77,000. The *Southern Presbyterian Board* works in China and Japan; the *United Presbyterians* in Egypt, and in the Punjab; and smaller Presbyterian societies in Syria, North India, and Japan. The *Reformed Church (Dutch American)* has Missions in South China, South India (Arcot), and Japan; the *Evangelical Lutherans (German American)* in Liberia and in South India; and the *Reformed Church (German American)* in Japan. The *Disciples of Christ* have small Missions in Turkey, India, China, and Japan. The *American Bible Society* is a very important institution; and the Woman's Boards of the different denominations work to a large extent independently of the regular societies, though auxiliary to them.

The *Domestic and Foreign Missionary Society of the Protestant Episcopal Church* has been referred to above, under the head of the Anglican Communion.

In Canada, besides the Church of England organizations before referred to, the *Canadian Methodists* have Missions to the Red Indians, and in Japan

and China; the *Canadian Presbyterians*, to the Red Indians, and in China, the West Indies, and the New Hebrides; and the *Canadian Colonial Societies*. *Baptists*, in the Telugu country, South India. The *Australian Baptists*, *Congregationalists*, *Presbyterians*, and *Methodists* have sent many missionaries to India and the South Seas.

Societies for Missions to the Jews must be reckoned among Foreign Mission organizations, in virtue of the considerable part of their work which is carried on abroad. The oldest and largest is the *London Society for Promoting Christianity among the Jews*, founded in 1809 by Evangelical members of the Church of England, and, like the C.M.S., one of the fruits of the Evangelical Revival. It has missionaries all over the Continent of Europe, in North Africa, and in Palestine. Several thousand Jews have been baptized; and more than a hundred converts (but not all of this Society) have become clergymen of the Church of England. The *British Society for the Propagation of the Gospel among the Jews*, which combines various denominations, also works on the Continent and in Syria. The *Established and Free Presbyterian Churches of Scotland* have Missions to the Jews; several English denominations also have their own, though on a small scale; and so have some of the Continental Protestant Churches. About forty different associations have been formed at times. Of later date in England is the *Mildmay Mission to the Jews*, under the Rev. John Wilkinson, which has created widespread interest. The Parochial and the Barbican Missions only work in England, and therefore cannot be reckoned among Foreign Missionary organizations.

No independent attempt has been made to obtain general statistics of Protestant Missions for this Atlas. The figures for the larger English Societies given above are derived from their latest Reports; and those of the larger American Societies from tables in Dr. A. T. Pierson's *Missionary Review of the World*, published at New York. The important annual *Statistical Review* prepared by the Rev. J. Vahl, President of the Danish Missionary Society, and published at Copenhagen, has also been consulted. The estimated totals for 1894-5, given in the *Missionary Review of the World*, are as follows:—

Missionaries:—	European.	American.	Total.
Ordained	2597	1441	4038
Laymen	1112	365	1477
Wives	2402	1280	3682
Single Women	1508	1070	2578
Total	7609	4156	11,765
Ordained Natives	2829	1466	4295
Communicants	691,682	304,111	995,793
Added in the year	34,644	28,437	63,081
Total Adherents	2,018,865	764,856	2,783,721
Income (about)	£1,650,000	£1,180,000	£2,830,000

Correct statistics are extremely difficult to compile, owing to the great variety of methods of reckoning current among the different Societies and Missions. Thus, the usually quoted figure representing "S.P.G. missionaries" includes clergymen of all races, but excludes laymen and women; while the usually quoted figure representing "C.M.S. missionaries" includes only Europeans (with a few white colonists of Canada, Australia, &c.), "Native clergy" being separately reckoned; but it includes laymen and single women. Again, some Societies count wives as missionaries, and some do not. "Native ministers" is a phrase with very varied meaning in different tables: thus, when Mr. Vahl gives C.M.S. Native ministers as 304, and L.M.S. Native ministers as 1476, it is evident that the standard of "ordination" is very different, and that a large number of the 1476 L.M.S. men would, if in C.M.S. connexion, be among the lay catechists. "Communicants" also is a word of uncertain meaning. In Church of England Missions, the "com-

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municants" are an inner circle, within the circle of the adult baptized members; while in many of the non-episcopal communions all baptized adults are entitled to attend the Lord's Supper, unless excommunicated. If the "results" of a Mission, therefore, are deduced from the number of "communicants," a Church of England Mission suffers in a comparison with others. On the other hand, if the "results" are deduced from the whole number of the baptized, a Baptist Mission suffers in a comparison with others, as it counts no children. A comparison of income, also, is very misleading. Thus, contributions raised in the Missions, whether from European friends or from Native Christians, and expended on the spot, are not included in C.M.S. figures, but are included in the figures of several of the large non-episcopal societies. Canon Scott Robertson's annual return of British contributions, indeed, carefully allows for this difference; but the difficulty is met when Continental and American Societies are added. It is evident, therefore, that all general statistics of Protestant Missions are rough and imperfect. Still, the results obtainable from them may be accepted, provided that they are always regarded as barely approximate.

THE CHURCH MISSIONARY SOCIETY.

The Church Missionary Society was one of the fruits of the Evangelical Revival of the latter half of the 18th century. It originated in proposals from three Christian men in India, Mr. Charles Grant and Mr. George Udney, civil officers of the East India Company, and the Rev. David Brown, chaplain of the "Old Church" at Calcutta, for a Mission in India. These were sent home in 1787 to a young M.P., William Wilberforce, and a young clergyman at Cambridge, Charles Simeon. The proposals were for Government action, and in the issue nothing came of them; but they set Simeon and others thinking of the subject. In 1792 the Baptist Missionary Society was formed under Carey's inspiration; and in 1795 the London Missionary Society, which was intended to combine Evangelical Christians of various denominations. The leading Evangelical clergy, however, Simeon, Scott, John Venn, Basil Woodd, and others,—though some of them joined the L.M.S., felt that a Church of England Society was desirable; and they discussed possible plans at meetings of the Eclectic Society, an association for monthly discussions to which they belonged. Some of them were also members of the S.P.C.K. and S.P.G., but at that time no men of their school would have had a chance of influencing the counsels of those Societies, which also were then not so vigorously worked as they had been, or as they were subsequently. Ultimately on March 18th, 1799, it was resolved to form a new society, and on April 12th, at a public meeting attended by twenty-five persons, the "Society for Missions to Africa and the East" was formally constituted. The name "Church Missionary Society" came gradually into colloquial use, but was not officially adopted till 1812.

The promoters of the new Society never formulated their doctrinal views or distinctive principles; and the Society's Laws have never required any qualification for membership except membership in the Church of England (or, since 1870, the Church of Ireland)—which has latterly been interpreted by custom as including daughter Churches of the Church of England. But association with such men as Simeon and Scott and Venn a century ago implied decided Evangelical views, and with these views the Society has always been identified. As applied to Missions, they may be thus expressed:—(a) Mankind are a fallen and lost race (1 John v. 19). (b) God commandeth all men everywhere to repent (Acts xvii. 30). (c) There is salvation through Christ for every one that believeth (John iii. 16). (d) Faith is given, and Christ revealed to the soul, by the Holy Ghost alone (Eph. ii. 8; 1 Cor. xii. 3). (e) This Gospel must be proclaimed by those who have received it themselves: "Spiritual men for spiritual work."

The founders of the Society sought the approbation of the heads of the Church; and they waited more than a year for a reply from the Archbishop of Canterbury before taking any further steps. On the Archbishop at length

First Steps. informing Mr. Wilberforce that he would "look on their proceedings with candour," and that "it would give him pleasure to find them such as he could approve," the Committee resolved "to proceed with their great design with all the activity possible." They thereupon issued appeals for (a) men, (b) money, (c) prayer. (a) For four years there were no men. Only one Englishman came forward, Henry Martyn, and he ultimately went to India as a Company's chaplain, missionaries not being then allowed in the British possessions. (b) In three years 911*l.* was contributed. But (c) many godly people prayed over the matter, and in a few years the result was seen in rapid progress. No Bishops joined the Society till 1815. In 1841, the two Archbishops and the Bishop of London joined. The List now comprises five Archbishops and 110 Bishops.

The first two missionaries were sent in 1804 to West Africa. In 1809 men were sent to Australia and New Zealand; in 1814 to India (when the closed door was opened); in 1815-20 to Turkey and Egypt; in 1818 to Ceylon; in 1822 to the Red Indians of North America; in 1826 to the West Indies; in 1844 to East Africa and to China; in 1851 to Palestine; in 1856 to Mauritius; in 1857 to British Columbia; in 1868 to Japan; in 1869 to Persia. The West Africa Mission was extended to Yoruba in 1844, and to the Niger in 1857; the India Missions to Travancore in 1816, to Bombay and Tinnevely in 1820, to the Telugu Country in 1841, to the Punjab in 1852, to the Santals in 1858, to Ka-hmir in 1865, &c., &c. The China Mission was extended to the Cheh-kiang Province in 1848, to the Fuh-kien Province in 1850, to Hong-Kong in 1862, to the Kwan-tung Province in 1878, to the Si-chuen Province in 1890. The North-West America Mission (now in the Dominion of Canada) was extended to Saskatchewan in 1840, to Hudson's Bay (Moosonee) in 1851, to Athabasca and the Arctic Circle in 1858-62. The East Africa Mission was revived and developed in 1874, and extended to the Victoria Nyanza and Uganda in 1876. Egypt was re-occupied in 1882. In each case God opened the way when His servants were ready to go forward.

Of the one hundred missionaries sent out in the first twenty-five years, nearly half were Germans, obtained at first from Berlin, and afterwards from the Basel Seminary. In 1825 the Islington College was opened; and from it about 600 men have been sent out, the majority in holy orders. Of University men the Society has sent out about 300. About 300 have come from other sources. The roll up to the end of 1894 numbered 1335. The separate roll of women (not including wives) numbered 317, two-thirds of whom went out in the past seven or eight years. The Society's Missions have also been largely helped by the ladies of the Society for Promoting Female Education, the Indian Female Normal School Society (now the Zenana Bible and Medical Mission), and the Church of England Zenana Missionary Society. Thirty C.M.S. missionaries have been raised to the Episcopate, viz. Gobat, G. Smith, Weeks, Bowen, W. Williams, Hadfield, Royston, Russell, Horden, Burdon, Bompas, Sargent, Stuart, French, Speechly, Ridley, Moule, Poole, Hannington, Young, Parker, Tucker, Hodges, Reeve, Clifford, Hill, Newnham, Evington, Tugwell, W. L. Williams; and three Native Africans, Crowther, Phillips, Oluwole. The Native clergy ordained in connexion with the Society numbered 496 up to the end of 1894, and of these, 304 are still labouring in its service. There are over 5000 Native lay teachers of all classes.

The present statistics are as follows:—Missionaries: Ordained 344, lay 93, wives 274, single women 192; total 903. Native Baptized Christians 187,586 (of whom 56,538 are communicants); Catechumens, 23,038; total Adherents 210,624. Baptisms in 1894, adults 4478, children 7989, total 12,467 (returns incomplete). Schools, 2016; scholars, 84,725.

THE WORLD.

POPULATION, RACES, AND LANGUAGES.

NONE of the current estimates of the population of the globe can be regarded as even approximately correct. Fairly accurate returns

Population (1893). are available for nearly the whole of Europe, America, and Australasia, as well as for Japan, British India, French Indo-

China, Asiatic Russia, Egypt, French North Africa, British South Africa, the Dutch South African Republics, and Liberia. But in Mohammedan and most of Buddhist Asia (Asiatic Turkey, Persia, the Chinese Empire, and Siam), and in most of Africa, all is still mainly guess-work, so that the calculations vary enormously for some of the largest and most densely peopled regions of the Eastern Hemisphere. Thus we have for China proper the popular "four or five hundred millions" reduced by Kreitner and other cautious observers down to 250 and even 200 millions. So with Siam, Asia Minor, and especially Africa, the estimates for which continent range from 127 (Ravenstein) and 168 (Böhm) to 200 millions (Keith Johnston, Sievers, and others). But taking the mean of these extremes, and allowing for a considerable increase since the last general censuses of 1890-91, the population of the world in 1893 probably falls little short of, and may even somewhat exceed, 1500 millions, distributed throughout the six continental divisions as under:—

Europe	360,000,000
Asia with Eastern Archipelago	832,000,000
Africa	171,000,000
Australasia with Pacific Islands	6,000,000
North America with Central America and West Indies	93,000,000
South America	38,000,000

Total . . . 1,500,000,000

According to their physical and mental qualities—colour, texture of the hair, stature, facial angle, language, social status, and the like—these multitudes fall naturally into various primary divisions, on the number and character of which, however, much difference of opinion continues to prevail amongst ethnologists. Some enumerate as many as ten, twelve, and even more distinct groups, which they regard not merely as so many species sprung from a single genus, but as so many different genera, each evolved in a different geographical centre. But these views are now held to be extravagant, and even unscientific, and in recent years general acceptance has been given to the opinion of Professor (Sir William H.) Flower, first of living anthropologists, that the primary divisions are not more than three, the NEGRITIC or BLACK, the MONGOLIC or YELLOW, and the CAUCASIC or WHITE, and that these divisions themselves are not fundamental, but merely so many *varieties* evolved in course of time and in different environments from a common *prototype*. This doctrine, in which Science and Revelation are in complete harmony, rests on the strong grounds that all human groups, from the highest to the lowest, have an instinctive sense of their common humanity, are fruitful among themselves, and in other respects present such close physical and mental qualities as are best explained by their common descent from a common ancestry. Even the most divergent races, such as the European and Hottentot, or the Lapp and extinct Tasmanian, differ in outward appearance far less than do, for instance, the fan-tail and runt, or the mastiff and poodle, the former mere varieties of the common blue-rock pigeon, the latter by no means the most extreme breeds of the canine species.

Of the mental qualities common to all mankind, incomparably the most important is the reasoning faculty with its outward expression, articulate speech. No tribe, however low in the scale of

humanity, has ever been discovered devoid of this endowment. On the contrary, the most degraded races, such as the Fuegians, the Hottentots, and the Australians, are found in the possession of languages often distinguished by extremely complex structures, delicate phonetic systems, and remarkable powers of expression. So highly developed is the grammatical structure of the Hottentot, with its three genders, clearly distinguished subject and object, and intricate verbal inflection, that Lepsius felt inclined to affiliate it to the language of the ancient Egyptians, most civilized of all African peoples.

This surprising perfection in the speech of so many rude and savage races is obviously due to constant use, to which must also be in part attributed the fact that language has become far more profoundly differentiated than has the physical type. The primary racial groups, as above shown, are to be regarded as mere varieties of a common stock. But the primary linguistic groups are absolutely irreducible to a common stock; not only so, but they are also indefinitely more numerous than the primary racial groups. In other words, the anthropologist recognizes but one

Stock physical stock with three primary divisions, whereas the
Languages. philologist recognizes hundreds of linguistic stocks ("stock languages," as they are called) with endless primary and secondary divisions. Thus the American aborigines, possessing great physical uniformity, are grouped together by most ethnologists as a single subdivision of the Mongolic type. But the American stock languages are reckoned by the hundred, and J. W. Powell's "Indian Linguistic Families" (1891), the result of many years' study, deals with fifty-eight radically distinct languages in the United States and Canada alone. Hence race and speech are not convertible terms, and those philologists who, like Hovelacque and many others, base their polygenist theories on the ground of numerous fundamentally different forms of speech, prove too much, and therefore prove nothing. If every stock language implies a stock race, then we shall have, not ten or twelve, the most that they claim, but hundreds of stock races, which is absurd. But until the primary truths here set forth are generally recognized, Anthropology and Philology must continue to be antagonistic sciences in their general conclusions.

Notwithstanding their great structural and still greater lexical diversity, all known languages are reducible to four morphological orders of speech—ISOLATING or "MONOSYLLABIC," AGGLUTINATING, POLYSYNTHETIC, and INFLECTIONAL—and these several orders not only correspond in a general way to so many continuous geographical areas, but are also to a large extent respectively characteristic of so many great divisions of mankind. Thus the Isolating are exclusively confined to the south-east Asiatic branch of the Mongolic division (Chinese, Tibeto-Burmese, Shans and Siamese, Annamese, Karens, Nagas and other hill tribes); the Agglutinating is peculiar to all the other Asiatic, European, and Oceanic Mongols (Finno-Tatars, Japanese, Dravidians, Malays), and to all the Negritic division (African Negroes and Bantus, Australians, Papuans); the Polysynthetic is co-extensive with the American branch of the Mongol division; while the Inflectional, rightly regarded as the highest order, belongs almost exclusively to the Caucasian or highest division of the human family (European, Iranian and Indian Aryans, Arab and Abyssinian Semites, North African Hamites).

The ISOLATING LANGUAGES are so called because each word in the sentence stands apart, without any change in itself or contact with its neighbours, the sense being determined solely by position: *you strike it; it strike you*. Till recently, this order was supposed to represent the primitive condition of articulate speech, in which each word was assumed to be an unchangeable monosyllabic root, from which the other orders were gradually evolved. But it is now shown that monosyllabism is no necessary condition of primordial speech,

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of which, not the word, but the sentence, is the unit or starting point, and that the monosyllabism of the Isolating languages is in fact the result of profound disintegration, or phonetic decay: in Chinese, for instance, reducing an original trisyllabic word *tadaka* to the monosyllable *i* = "to doubt." By this process of decay, going on for ages, thousands of polysyllables were whittled down to a few hundred homophonic monosyllables, which would be undistinguishable in conversation but for the different tones with which they are uttered. Thus the monosyllable *pa* will be toned in six or more different ways to represent so many original dissyllables, *pada*, *paka*, *pala*, *pana*, *pasa*, *pala* . . . , and some of the Chinese and Shan dialects have, in fact, as many as ten or twelve such tones, which unless correctly uttered lead at once to the greatest confusion and to all kinds of misunderstandings. Hence these languages are now called isolating and *tonic* rather than isolating and *monosyllabic*. In South-East Asia all languages are toned except the Cambodian group (Khmer, Kuy, Cham, &c.), which shows affinities with the untuned agglutinating Malayo-Polynesian of the Indian and Pacific Oceans. It is also to be noted that the tonic principle is by no means confined to South-East Asia, but reappears wherever monosyllabism largely prevails, as in the Otomi of the Mexican highlands. The Tshi, Ewe, and Yoruba, allied linguistic groups of Upper Guinea, have all at least three tones, high, middle, and low, and in Ewe the verbal root *do* has eleven distinct meanings, discriminated possibly by as many different shades of intonation.

AGGLUTINATION in linguistics almost explains itself. It is on the whole a somewhat simple process, in which the formative elements are, so to say, mechanically tacked on ("glued"), either as prefixes or suffixes, to the root, which for the most part remains unmodified, or at least is never modified beyond recognition. In *manly*, the *ly* is attached so loosely that another element, *full*, may be thrust in between it and the root *man*: *man-ful-ly*. What is exceptional in English is normal in the agglutinating languages, as in the Turkish *ruh*, spirit, *ruh-ler*, spirits, *ruh-un-ler*, of spirits, &c. In this way a large number of particles may be tacked on, especially in verbal conjugation, so that the time, mood, personal subject and object, voice, affirmation, negation, doubt, possibility, and other relations may be expressed all in one word.

Such is the theory; but in reality agglutination is found to be a somewhat elastic expression, and in many linguistic groups the principle is so highly developed that it is not always possible to draw the line between agglutinative and truly inflecting forms. In the non-Aryan Basque still surviving in the Western Pyrenees, a language which has no congeners elsewhere, the extremely intricate verbal conjugation presents many combinations of root and formative elements which are undistinguishable from true inflection. The same remark applies, though perhaps to a less extent, to the Clechenz, Georgian, and some other stock languages of Caucasia, to several members of the Finno-Ugrian group (Finnish, Magyar, Mordvinian), and even to some of the agglutinating Sudanese tongues, such as Hausa and Fulah. In Vei (North Liberia) the fusion of words into a single sentence is due to the great play of accent and euphony, resulting in a polysynthetic structure like that of the American system. Thus *u-kumu m-be a fo wu-ye* = "I tell you this," becomes *nkumbafowu-ye* in pronunciation. In general all languages may be said to show traces of all the morphological orders of speech, which are separated by no hard and fast lines, and which are continually tending to pass one into the other.

The POLY-SYNTHETIC differs in two respects from the agglutinating process; it cuts down or otherwise modifies the roots, and it is much more comprehensive, allowing even the nominal subject and object to be amalgamated. Verbal conjugation thus tends to become interminable, while all the parts of the sentence

tend to merge in a single word sometimes of prodigious length. In Cree (an Algonquian tongue) the sentence "I shall have you for my disciples" becomes *kaŋkiakinnhohumowakuniminitukāk*, a word of fourteen syllables. In his account of the Chippewa (another Algonquian tongue) the Rev. Th. Harlbert tells us that "to conjugate the verbs to love, to see, to burn, through all the inflexions of which they are susceptible would be a work of years." In fact, American conjugation is never exhausted because fresh forms arise with every fresh coalescing object, and with every fresh accident of time, place, manner, and other extensions of subject and predicate, each often involving fresh euphonic changes of the several constituent elements.

In true INFLECTION, the root and the formative elements, which may be either prefixed, postfixed or infixed, are completely fused together by a sort of chemical action, so that it is no longer possible to separate the component parts. *Foot, feet; sing, sang, sung*, are cases of pure inflection, in which the root vowel has been modified under the influence of suffixes which have themselves afterwards disappeared. So in the Latin *amabuntur*, they shall be loved, the root *am* is extended by a stem *a* (*am-a*), to which are inseparably attached the various elements of futurity (*b*), plurality (*n*), personality (*t*), and of passivity (*r* for *s* = *se* = *self*). Philological analysis clearly shows that all these elements were themselves originally full notional words tacked on to the root by the agglutinative process and afterwards gradually merged with it in one inseparable word. It thus appears that inflection, like polysynthesis, grows naturally out of agglutination. But the Aryan inflectional system differs profoundly from that which appears to be substantially the same in the Semitic and Hamitic groups. Consequently the Aryan and the Semito-Hamitic languages must have followed two independent lines of development from the agglutinating to the inflecting states. It follows also that the attempts constantly made to trace the Aryan and Semitic groups to a common origin must always end in failure, the agglutinating state from which both diverged long before the dawn of history being no longer recoverable. On the other hand, the Semitic and Hamitic have so many structural features in common, that their descent from an original Semito-Hamitic stock language cannot be seriously questioned.

The chief physical and mental characteristics of the three primary divisions of the human family are shown in the subjoined comparative table:—

Comparative Table of the Physical and Mental Characteristics of the Three Primary Divisions.

	I. NEGROID.	II. MONGOLIC.	III. CAUCASIC.
HEAD . . .	Dolichocephalic, i.e. long from occiput to glabella, compressed at the sides, and often very high.	Brachycephalic, i.e. short and round, though never quite circular.	Two distinct sub-types, long (a) and round headed (b), almost everywhere intermingled.
FACE . . .	Flat nose broad at base; thick everted lips showing the red inner skin; high cheek bones; prognathous (projecting) under jaw; large black rolling eyes with yellowish cornesæ.	Small, narrow, concave nose; high cheek bones; thin lips; moderately prognathous jaw; small black almond-shaped eyes slightly oblique.	(a) Large, straight or arched nose; blue or grey eyes; (b) small narrow nose, sometimes snub and sunk at root; black sparkling eye; (a and b) low cheek bones, orthognathous jaw; regular features.
HAIR . . .	Black, woolly or frizzly, rather short, flat in transverse section; scant or no beard.	Black, coarse, lank, of the horse-tail type, sometimes very long, round in section, moustache common, but beard scant or absent.	(a) Flaxen, light brown and even red, wavy or curly; (b) black or dark brown, straight, sometimes curly; both oval in section; full beard.
COLOUR . .	Smooth, glossy deep brown or black skin, cool to the touch, and emitting a distinct odour.	Light yellowish coarse skin, passing into olive and various shades of brown.	(a) Florid or ruddy; (b) pale, light olive or swarthy. Thus (a) and (b) are Huxley's Xanthochroi (Fair) and Melanochroi (Dark) types.

	I. NEGRITIC.	II. MONGOLIC.	III. CAUCASIC.
STATURE . .	Above the average, from 5 feet 6 inches to 6 feet 10 inches, and even 6 feet; but Negrito sub-group dwarfish (4 feet 3 inches to 4 feet 10 inches).	Rather below the average, 5 feet to 5 feet 6 inches; but American sub-group often very tall (Patagonians over 6 feet).	(a) Average 5 feet 7 or 8 inches; (b) 5 feet 5 or 6 inches; but much diversity within each group.
TEMPERAMENT	Sensuous, indolent and un-intellectual; selfish, passionate and cruel, but often affectionate and faithful; little self-respect, hence easy acceptance of the yoke of slavery; mental faculties generally arrested after puberty. Science and art undeveloped.	Sluggish, somewhat morose and sullen, with little initiative, but great staying power; frugal, thrifty and industrious; but low moral standard and reckless gambling very common. Science slightly, art moderately developed.	Active, enterprising and highly imaginative; hence both speculative and practical; (a) serious, studious, solid and stolid; (b) fiery, impulsive and sickly; science, art and letters brought to the highest perfection in both; all great names in philosophy and poetry are Caucasian.
SPEECH . .	Exclusively agglutinating, both with prefixes and suffixes. Great diversity (numerous stock languages) in the north (Sudan); great uniformity (two stock languages only, Bantu and Hottentot) in the southern half of the Continent.	Partly agglutinating, chiefly with postfixes and vocalic harmony; partly isolating and tonal; partly polysynthetic with great structural and lexical diversity almost everywhere; stock languages very numerous.	Almost exclusively inflecting; chiefly by suffixes fused with the root in the Aryan system; chiefly by internal vowel change in the Semitic and Hamitic systems. A few aboriginal peoples of the Caucasus and the Basques speak highly developed agglutinating languages verging on and even reaching true inflection.
RELIGION . .	Non-theistic; worship of the natural forces and of ancestry; witchcraft and fetishism prominent features; sanguinary rites still prevalent. Belief in a future state common, but not universal.	Polytheistic; worship of spirits and of ancestry; Shamanism and Buddhism mainly confined to this division. Belief in a future state often takes the form of transmigration.	Monothestic, with priest-hood (mediation) and sacrifice general features. Judaism, Christianity and Mohammedanism mainly confined to this division; dogma based on revealed writings. Belief in a future glorified state almost universal.

These primary divisions everywhere branch off into more or less distinct sub-groups, which intermingle along the frontiers of their respective domains, producing numerous intermediate varieties (Negroid, Mongoloid, Caucasoid peoples) often difficult to classify. Subjoined are all the more important sub-groups and intermediate varieties, with their geographical distribution.

I. NEGRITIC DIVISION.

Two main branches: AFRICAN (CONTINENTAL) and AUSTRALASIAN (OCEANIC).

Of the African branch there are two great divisions: *Sudanese* in the north, from the Sahara to about 4° N. lat., and *Bantu*, thence southwards to the Cape; besides the aberrant *Hottentot-Bushman* in the extreme south-west (Great Namaqualand and Cape Colony), and the dwarfish Negritoes dispersed throughout the forest regions of the Congo Basin.

Chief **SUDANESE** groups: *Wolof (Jolof)* and *Seer*, between the Senegal and Gambia rivers; *Mandingan* with numerous branches (Kassonké, Soninké, Jallouké, Bambarra, &c.) between the Upper Niger and West Coast; *Felup*, Casamanza river; *Susu*, Rio Pongas; *Bulom*, *Timni*, *Kussa*, *Gallina*, Sierra Leone; *Vei*, *Gola*, *Bassa*, *Kru*, *Grebo*, Liberia; *Agni*, *Avikom*, Ivory Coast; *Ewe* (Ashanti, Fanti, Wassaw, Ga), Gold Coast; *Tchi*, *Yoruba*, Slave Coast; *Songhay*, Middle Niger; *Hausa*, between Middle Niger and Bornu; *Mossi*, *Gurma*, *Dafina*, within the great bend of the Niger; *Borgu*, *Nupe*, *Igarra*, *Ibo*, *Mitchi*, *Bassa*, *Iju*, Lower Niger, Benue Confluence, and Delta; *Okrika*, *Andony*, *Qua*, *Efik*, Oil Rivers; *Kanuri*, *Mosgu*, *Kanembu*, *Baghirmi*, *Buduma*, Central Sudan; *Batta*, *Adamawa*; *Maba*, *Waday*; *Runga*, *Krej*, *Banda*, Nile-Congo waterparting; *Denka*, *Shilluk*, *Nuer*, *Bongo*, *Bari*, *Madi*, Upper Nile and its western affluents; *Zandeh* (*Niam-Niam*), *Mom'bultu* (*Mangbattu*), *A-Bambo*, *A-*

Babua, *Momfu*, *Welle-Mukua* basin; *Yanghey*, *Fallangh*, *Bonjak*, *Chai*, *Sobat* basin; *Basen* (*Kunamu*), *Mareb* basin; *Nuba* (*Fur*, *Kunjara*, *Kulfán*, *Tumili*, *Barabra*), *Dar-Fur*, *Kordofan*, *Dar-Nuba*, *Nubia*; *Fun*, *Gaboon* and *Ogoway* basins.

Chief BANTU groups, mostly Negroid, all of Bantu speech: *Wa-Ganda*, *Wa-Nyoro*, *Wa-Pokomo*, *Wa-Kamba*, *Wa-Nyamwezi*, *Wa-Sagara*, *Wa-Swahili*, East Central Africa; *Wa-Rua*, *Wa-Lunda*, *Ba-Rotse*, *Mashona*, South Central Africa; *Mpongwe*, *Ba-Teke*, *Kabinda*, *Ba-Kongo*, *Bunda*, *Nano*, *Ganguka*, West Central Africa; *Ova-Mpo*, *Ova-Herero*, *Be-Chuana*, *Ba-Suto*, *Zulu-Kafir*, South Africa.

Of the Australasian branch there are also two main divisions: the AUSTRALIAN aborigines thinly scattered over the Continent at the time of the discovery, now dying out, and the PAPUANS, occupying all the Melanesian Islands, Solomon, New Hebrides, New Caledonia, Loyalty, New Guinea, Waigiú, Aru, Ké, parts of Ceram and other islands in Malaysia, as far west as Floris. As in Africa, here also there is an aboriginal *Negrito* substratum mostly extinct, but a few groups still surviving in the Philippines, the Malay Peninsula, and the Andaman Islands. The extinct *Tasmanians* appear to have been intermediate between the Papuans and Australians.

The descendants of the African Negroes introduced as slaves into the New World have become the dominant and almost exclusive population of Hayti, Jamaica, and many other West India Islands; they are also numerous in most of the Southern United States, on the Venezuelan and Guiana coastlands, and in some of the Eastern States of Brazil. Many half-caste varieties have sprung up (Mulattos, Mestizos, Cafuzos, Mamelucos, &c.), some of which are stable, while others show a tendency, since the emancipation, to revert to the pure Negro type.

II. MONGOLIC DIVISION.

Seven main branches:—

1. MONGOLO-TATAR of North and Central Asia, parts of Caucasus, of Asia Minor, the Balkan Peninsula, and Russia. Chief groups: *Mongolic Division*—*Sharra* (Khalkha, Sunui, Chakhar), East Mongolia; *Kalmuck* Chief (Western Mongols), Zungaria and Lower Volga; *Buriats*, Lake Baikal District; *Tungus* (Tungus proper, Manchus, Lamuts, Gilyaks, Oroches, Goldi, and others), South-East Siberia and Manchuria; *Korean*; *Japanese*; *Aymaks* and *Hazarah*, North Afghanistan and North-East Persia; *Osmans* and *Turks*, Asia Minor and Balkan Peninsula; *Turkomans*, West Turkestan and North-West Persia; *Nogai*, Crimea and Caucasus; *Uzbeks* and *Kara-Kalps*, East Turkestan, Khiva, Bokhara, Balkh; *Kirghiz*, West Siberian Steppes and Astrakhan; *Red and Black Tatars*, West and Central Siberia; *Yakuts*, Lena basin, East Siberia.

2. FINNO-UGRIAN of Siberia, North and Central Russia, the Baltic, Middle and Lower Danube. Chief groups: *Baltic Finns* (Karelians, Tavastians, Esthonians, Livonians, Lapps), Finland, Baltic provinces, Lapland; *Volga Finns* (Mordvinians, Cheremissians, Chuvashes), Middle Volga; *Permian Finns* (Permians, Votyaks, Sirvianians), Perm, Petchora basin; *Ugrian Finns*, Ostyaks and Voguls of West Siberia; *Magyars* of Hungary; *Bulgarians* (now Slavonized in speech), Lower Danube; *Arctic Finns* (Samoyedes, Yuraks, Koibals), North Russia and North Siberia.

3. TIBETO-CHINESE of South-East Asia. Chief groups: *Tanguts*, North Tibet; *Bodpa* (Tibetans proper), South Tibet; *Ladakhi*, *Balti*, *Gurwáli*, *Magar*, *Lepcha*, *Lhopa*, *Mishmi*, *Dafla*, southern slopes of the Himalayas; *Kachári*, *Kuki*, *Khasi*, *Naga*, South Assam uplands; *Burmese*, Irawady basin; *Talaings* (*Mon*), Pegu; *Kakhyas* (*Chins*), *Karens*, *Lushai*, North Burma, Arakan, and Tenasserim; *Shan*: (*Lao*), *Siamese*, Yunnan uplands, Siam; *Annamese*, Tonquin, Cochín-China; *Chinese*, China proper.

4. DRAVIDIAN of India and Ceylon: *Telugu*, *Tamil*, *Kanarese*, *Malayalam*,

Tulu, Kodagu, Oran, Gondi, Sinhalese, Marathi (Aryanized in speech), *Brakui* of Baluchistan (†).

5. KOLARIAN of India: *Santhal, Munda, Juang, Korwa, Kurku, Bhil*.

6. MALAYO-POLYNESIAN of Indo-China, Malaisia, Indian and Pacific Oceans. Chief groups: *Cambajans, Kuyas, Chama, Camboja* and South Cochinchina: *Malaya proper, Malay Peninsula, Sumatra, Borneo* coastlands, *Tidor, Ternate, Javanese, Sundanese, Madurese, Java* and *Madura*, most of the natives of the Lesser Sunda Islands, *Celèbes, Jilolo*, the *Philippines, Formosa*, and *Micronesia*; *Malagasy* of Madagascar, all of *Malayo-Polynesian* speech but *Negroid* type; *Indonesians, Dyaks* of *Borneo, Mentawey Islanders, Battaks* of *North Sumatra*, many of the natives of *Jilolo, Ceram, Timor*; the *Eastern Polynesians* (*Samoans, Tongans, Maori, Tahitians, Marquesas Islanders, Hawaiians*), all of *Malayo-Polynesian* speech but *Caucasoid* type.

7. AMERICAN ABORIGINALS. Chief groups: *Eskimo* of the Arctic Regions, *Greenland*, and *Labrador*; *Athabaskan (Tinné)* of the *Yukon, Mackenzie, Rio Grande* and *Colorado* basins; *Algonquian* from the *Churchill River* of *Hudson Bay* southward to *Pamlico Sound, North Carolina*, and from *Labrador* westward to the *Rocky Mountains*; *Salishan, British Columbia, Washington, Oregon*, and *Montana*; *Shahaptian, Washington, Oregon, Idaho*; *Haida, Queen Charlotte Archipelago*; *Tsimshian, coastlands* opposite *Queen Charlotte Archipelago*; *Shoshonean, Oregon, Idaho, Nevada, Utah, Wyoming, Colorado, Texas, California*; *Siouan (Dakotan), Manitoba, Wisconsin*, and most of the *Missouri and Arkansas* basins; *Iroquoian, shores of Lakes Erie and Ontario, Upper St. Lawrence River, parts of Virginia*, both *Carolinians, Tennessee, Alabama, and Georgia*; *Muskogean, Georgia, Alabama, Tennessee, Mississippi, Florida*; *Caddoan, Louisiana, Texas, Nebraska, Kansas, North Dakota*; *Pueblos (Zuñi, Tañoa, Moqui, Keresan), Arizona and New Mexico*; *Yuman, Arizona, Lower California*; *Piman, North-West Mexico*; *Aztec, Mexico, and Nicaragua*; *Maya-Quiché, Vera Cruz, Tamaulipas, Yucatan, Chiapas, Guatemala*; *Chibcha, Colombia*; *Carib, Venezuela*, the *Guianas, Brazil*; *Tupi-Guarani, Brazil, Paraguay*; *Aymara-Quichua, Ecuador, Peru, Bolivia*; *Mocobi and Vilela-Lule, Gran Chaco*; *Araucanian, Chili*; *Tsoneca, Patagonia*; *Ona, Yahgan, and Alacaluf, Tierra del Fuego*.

III. CAUCASIC DIVISION.

Four main branches:—

1. ARYAN of Europe, Irania, North India; and in recent times spread throughout America, Australasia, and South Africa, and along the North African seaboard. Chief groups: *Indic* of the *Indus* and *Ganges* basins; *Iranic* of *Armenia, Kurdistan, Persia, Afghanistan, and Baluchistan*; *Thracio-Hellenic* of *Anatolian* coastlands, the *Archipelago, Greece, and Albania*; *Italic* of *Italy, Roumania, France, Spain, Portugal, parts of Switzerland and Belgium, Mauritania, Tunisia, Lower Egypt, Lower and parts of Upper Canada, Mexico, Central and South America, Mauritius, and Bourbon*; *Keltic, Brittany, Wales, West of Ireland, Scotch Highlands, Isle of Man*; *Teutonic, Germany, Scandinavia, Holland, parts of Switzerland and Belgium*; *England, Scotch Lowlands, East of Ireland*; nearly all *North America*; *British Guiana, Falkland Islands, South Africa, Australasia*; *Letto-Slavonic, most of Russia, Lithuania, Poland, Lusatia, Moravia, parts of Bohemia and Hungary, Servia, Croatia, Dalmatia, parts of Siberia and Caucasia*.

2. SEMITIC of South-West Asia and North Africa. The chief groups: *Assyrians, Arameans, Hittites, Phœnicians; Israelites; Arabs* of *Arabia, Mauritania, the Sahara, and parts of Sudan*; *Himyarites and Sabæans* of *South-West Arabia and Abyssinia*; all now extinct or assimilated in speech to the *Arabs*, except the *Æbyssinian Himyarites (Tigré, Amhara, Shoa)*, and the *denationalized Jews* dispersed throughout the world.

3. HAMITIC of North Africa. Chief groups: *Egyptians*, still represented by the *Fel'ahin* (peasantry) and *Copts* of the Lower Nile and Delta; *Libyans* (*Berbers* of Mauri'ania, *Tuaregs* and *Tibus* of the Sahara); "*Ethi'pians*" comprising the *Gallas* and *Somali* of Gallalaland and Somaliland; the *Masai* and *Wa-Huma* of Masailand and the equatorial lake regions; the *Afars* and *Danakil* between Abyssinia and the Red Sea; the *Bejas* between Abyssinia and Egypt; the *Fulahs* of Futa Jallon and Futa Toro (Senegambia), and dispersed throughout West and Central Sudan; type originally Caucasian, now mostly Negroid; language also of Negro type (agglutinating).

4. The aborigines of Caucasia. Chief groups: *Georgians*, *Imeritians*, *Lazes*, in the south; *Circassians* and *Abkhasians* in the west; *Kabards* in the centre; *Leghians*, *Chechenzes* and others in the east (*Daghestan*).

POPULATION OF THE WORLD ACCORDING TO RELIGIONS.

The table subjoined on the Population of the World according to Religions differs in some material points from that in the sixth edition of the *C.M. Atlas* and requires a little explanation. The Eastern Archipelago is now brought into Asia, and New Guinea left to Australia. Over half (7,684,906) of the "Other Christians not specified" in Europe, are French, who at the last census "declined to make any declaration of religious belief." Most of the others are Russian sectaries too numerous to specify. The Orthodox Greeks and the Roman Catholics have greatly increased in recent years, as shown by the official populations of Russia (Jan. 1893: 124,000,000, of whom at least 90,000,000 are nominal Orthodox); of the Hispans and Lusitans—American States (Brazil now 16,000,000); of Austro-Hungary, Italy, &c. There are also 6,000,000 Roman Catholics in the Philippine Islands, which are generally overlooked in estimating. The figures for the Jews, although differing considerably from those usually given, are prepared from trustworthy sources. The large number of Protestants in America is due to the great increase of the population in the United States. The 160,000 Buddhists in Europe are the Turgat branch of the Kalmycks who migrated to the Lower Volga in the seventeenth century, and of whom that number still remain, the great body of the nation having returned to Zungaria in 1771. The 20,000 Pagans in Europe are the Samoyedes and a few Votyaks (Volga Finns).

	Europe.	Asia with E. Archi- pelago.	Africa.	America.	Australia with Polynesia and New Guinea.	Total.
Jews	5,500,000	200,000	430,000	300,000	15,000	6,805,000
Mohammedans . . .	5,750,000	180,000,000	40,000,000	25,000	205,775,000	207,400,000
Hindus and Sikhs . .	...	207,000,000	300,000	100,000	...	...
Buddhists, Jains, Shin- tus, Taoists, and fol- lowers of Confucius .	160,000	430,000,000	...	...	14,000	430,174,000
Religions not specified, and sundries	350,000	250,000	...	200,000	30,000	830,000
Pagans	20,000	15,000,000	125,000,000	14,000,000	1,600,000	155,620,000
Total non-Christians	11,780,000	812,510,000	165,730,000	14,600,000	1,684,000	1,006,304,000
Roman Catholics . . .	158,000,000	8,500,000	1,200,000	57,000,000	850,000	223,550,000
Protestants	86,000,000	1,000,000	50,000,000	3,135,000	...	140,955,000
Orthodox Greeks . . .	92,000,000	6,000,000	30,000	...	...	98,030,000
Armenians, Syrians, Malchites, Copts, and Abyssinians	300,000	3,000,000	3,000,000	...	...	6,300,000
Other Christians not specified	11,000,000	1,000,000	...	...	30,000	15,030,000
Total Christians . .	349,300,000	19,500,000	5,060,000	116,000,000	4,015,000	492,865,000
Grand Total	360,080,000	832,010,000	170,790,000	130,600,000	5,699,000	1,469,189,000

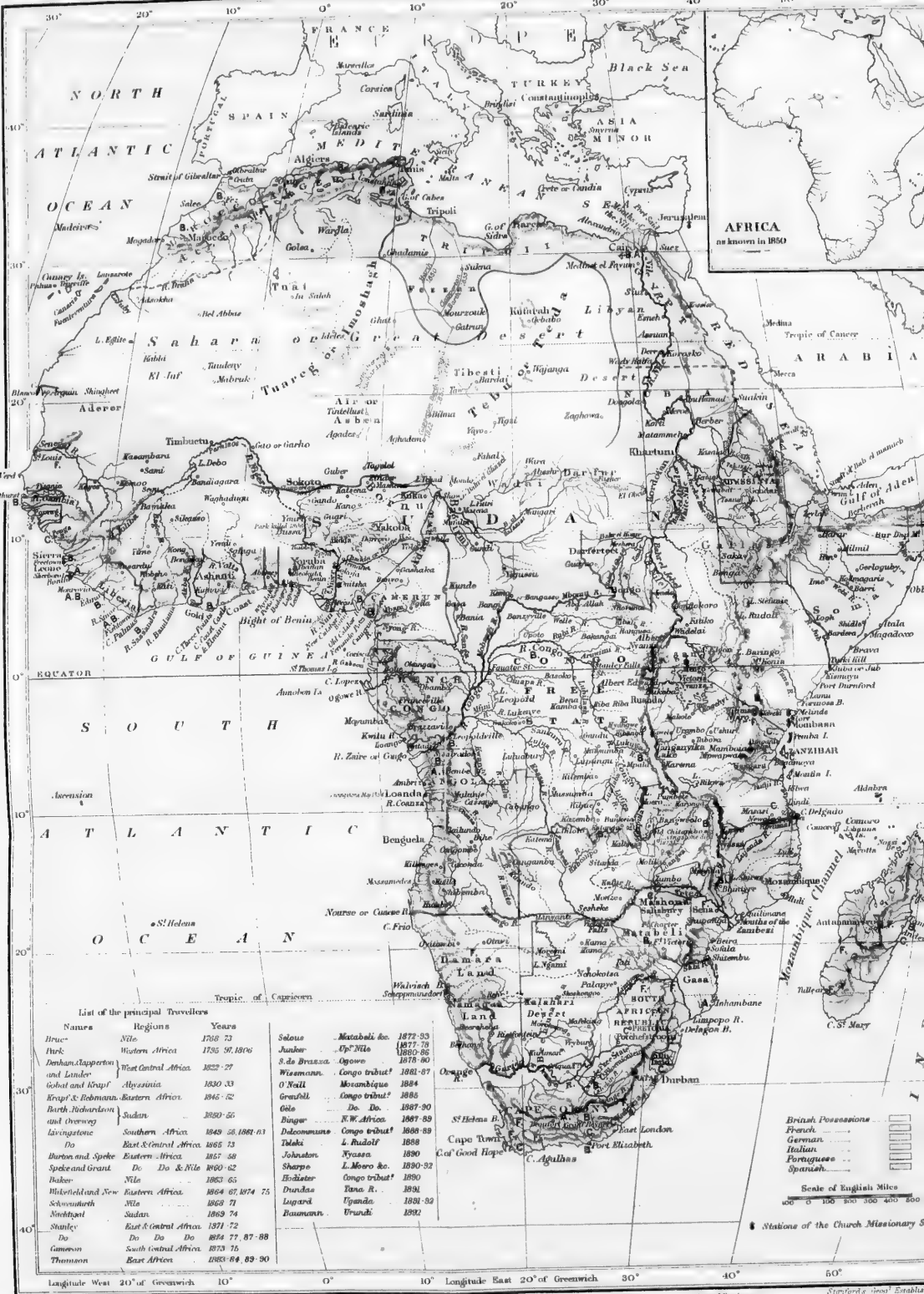
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155,820,000
1,006,304,000
223,550,000
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6,300,000
15,030,000
492,865,000
1,499,169,000

Exploration : tion of the coast-line was the work of the fifteenth century, and
1. The Coast. of the Portuguese ; that of the interior has been the work of the
nineteenth century, and, in the main, of the English and Germans.
Ancient knowledge of the continent was confined to North Africa and the

AFRICA



List of the principal Travellers

Names	Regions	Years
Ilueke	Nile	1768-73
Park	Western Africa	1785-97, 1806
Danbar, Clapperton and Linder	West Central Africa	1822-27
Gobat and Krapp	Algeria	1830-33
Krapf & Reichenow	Eastern Africa	1845-52
Barth, Richardson and Chevre	Sudan	1850-55
Livingstone	Southern Africa	1849-58, 1861-63
Do	East Central Africa	1855-73
Barton and Speke	Eastern Africa	1857-58
Speke and Grant	Do Do & Nile	1860-62
Baker	Nile	1862-65
Wheeler and New	Eastern Africa	1864-67, 1874-75
Schweinfurth	Nile	1868-71
Stoddard	Sudan	1869-74
Stanley	East Central Africa	1871-72
Do	Do Do Do	1874-77, 87-88
Gassner	South Central Africa	1873-75
Thomson	East Africa	1883-84, 89-90

Saluso	Matabele	1872-93
Junker	Up Nile	1877-78
S. de Brazza	Ogowe	1880-86
Wisemann	Congo tribut?	1881-87
O'Hall	Mozambique	1884
Gratell	Congo tribut?	1886
Gile	Do Do	1887-90
Binger	N.W. Africa	1887-89
Dalmeida	Congo tribut?	1888-89
Takli	L. Rudolf	1888
Johnston	Nyassa	1890
Sharpe	L. Moero	1890-92
Bolander	Congo tribut?	1890
Dundas	Para R.	1891
Lugard	Uganda	1891-92
Rouman	Urundi	1892

British Possessions
 French
 German
 Italian
 Portuguese
 Spanish

Scale of English Miles
 0 100 200 300 400 500

Stations of the Church Missionary Society

Other Missions
 C. Church Mission other than C.M.S.
 B. British Protestant
 F. Foreign
 A. American

AFRICA.

AFRICA has been described as "one universal den of desolation, misery, and crime;" and certainly of all the divisions of the globe it has always had an unfortunate pre-eminence in degradation, wretchedness, and woe. The founders of the Church Missionary Society, commiserating the condition of the people, and more particularly of the Negro race, on account of the cruel wrongs which the slave-trade had inflicted upon them, selected Africa as their first field of missionary enterprise.

The Continent of Africa is equal in area to Europe and North America combined, comprising nearly 12,000,000 square miles. Its greatest length is 5000 miles, and its greatest breadth 4600. Both Tropics cross it, and the Equator cuts it a little below the centre. By far the larger portion of its territory is therefore inter-tropical.

I. GEOGRAPHICAL EXPLORATION OF AFRICA.

In its physical configuration Africa has been compared to an inverted dish, suggesting the idea of a somewhat uniform tableland skirted round its seaboard with a narrow strip of lowlands.

But the comparison is inaccurate, the mass of the land standing, not at a uniform level, but at two different levels, and consequently consisting of two tablelands, a moderately elevated northern (1000 to 2000 feet), and a much higher southern (3000 to over 4000 feet). The position of the two main continental sections is also reversed, the north having its long axis disposed in the direction from west to east between Capes Verd and Guardafui (4600 miles), while that of the southern section runs north and south from about the parallel of the Murchison Falls on the Victoria Nile to the Cape (2500 miles). Within the space of about 90 miles, between Lakes Victoria and Albert Nyanza, the Victoria Nile descends from 3800 to 2400 feet, this total fall of 1400 feet roughly indicating the difference between the mean altitudes of the southern and northern plateaux. In the physiography of the Continent this is a point of great importance, for the result is that much of the high land lies on and about the equator, where the effects of latitude are counteracted by altitude. Thus it is that Uganda and surrounding districts, standing some 4000 feet above sea level, enjoy a relatively cool climate, although actually intersected by the Equator.

From the great lakes which flood the vast depressions in the east equatorial regions flow some of the mighty rivers which are the dominating feature of African geography. A chief incentive to the exploration of the interior has been the numerous problems associated with the courses of the four great streams, the Nile, the Niger, the Congo, and the Zambesi; and the triumphs of modern African exploration are almost all connected with these four names. The Nile is by far the longest of the four, having a course extending over 35 degrees of latitude; but the Congo exceeds it in volume and in the size of its basin. In the second rank come the Senegal, the Gambia, the Ogowé, and the Orange, flowing into the Atlantic; the Juba, the Rufiji, the Rovuma, and the Limpopo, into the Indian Ocean; and the Shari, in the Soudan, which falls into Lake Tchad, an inland reservoir with no outlet to the sea. Of the five great lakes in what is usually called Central Africa, the Victoria Nyanza, the Albert Edward, and the Albert Nyanza belong to the Nile system, Tanganyika to that of the Congo, and Nyassa to that of the Zambesi, one of whose tributaries, the Shiré, flows out of it.

Modern African discoveries fall naturally into two groups. The exploration of the coast-line was the work of the fifteenth century, and of the Portuguese; that of the interior has been the work of the nineteenth century, and, in the main, of the English and Germans. Ancient knowledge of the continent was confined to North Africa and the



Other Nations:
Nations other than C.M.S.
Protestant
Catholic

Simmons's Geog. Establishment London.

Nile Valley. The well-known story, however, of the expedition made by the ships of Pharaoh Necho, about 610 B.C., has been thought to indicate that the circumnavigation of Africa was accomplished by the Phœnicians in the service of Egypt.

More certain is our information regarding the West Coast, which some 500 years before the Christian era was undoubtedly navigated by the Carthaginian admiral, Hanno, at least as far south as Sierra Leone, and, as some think, even to the Cameroons at the head of the Gulf of Guinea. But the knowledge of this seaboard possessed by the ancients was afterwards lost, and in mediæval times, during the fifteenth century, the Portuguese gradually pushed their researches southward, reaching Madeira and the Canaries in 1418, Cape Verd in 1446, Sierra Leone in 1463, the mouth of the Congo in 1482, and the Cape of Good Hope in 1486; and in the closing years of the century Vasco de Gama explored the east coast from Natal to Cape Guardafui. Portuguese enterprise established extensive colonies and trading settlements on both sides of the continent, and many of the most prominent names on the map of Africa at once betray their origin as due to the little kingdom which was then the most ambitious state in Europe. But the southernmost of the chief rivers, named after the House of Orange, reminds us that the Dutch were the colonists of what is now known as South Africa, which they occupied in the middle of the seventeenth century.

Our knowledge of the interior is much more recent, notwithstanding some strange anticipations of the truth in older writers. In the second century, A.D., the Greek geographer Ptolemy describes the River Nile as issuing from two great lakes at the foot of the Mountains of the Moon. In the twelfth century the Arab geographer Abulfeda asserted, on the authority of a traveller named Ibn Said, that the Nile flowed out of a lake having the enormous dimensions of $9\frac{1}{2}$ degrees from north to south. Again, in the sixteenth century, the Italian, Pigafetta, in a work on the kingdom of Congo, affirmed the existence of Ptolemy's two lakes, but gave them, on the authority of Duarte Lopez, a Portuguese, a different relative position. Several later geographers—such as Mercator, in 1630; Vischer and De Witt, in 1648; and John Ogilby, in 1670—laid down various features of the interior, somewhat at haphazard. But when the advance of science demanded accuracy in cartography, accepting nothing on hearsay, these conjectural maps were discarded. In 1788 the newly-formed African Association put forth a statement in which the following words appear:—

"Africa stands alone in a geographical view! Penetrated by no inland seas; nor over-spread with extensive lakes, like those of North America; nor having, in common with other continents, rivers running from the centre to the extremities; but, on the contrary, its regions separated from each other by the least practicable of all boundaries, arid deserts of such formidable extent as to threaten all those who traverse them with the most horrible of all deaths, that arising from thirst!"

Accordingly, English maps of Africa, from that of John Arrowsmith, in 1806, down to about 1855, ventured only upon a vague outline of the supposed "Mountains of the Moon," and made no attempt to indicate the lakes.

The first of modern travellers was James Bruce, who travelled through Nubia and Abyssinia in 1768-73, and traced the course of the Blue Nile. **Earlier** After that the Niger was for half a century the goal of successive **Modern** explorers. Mungo Park reached its upper waters in 1796, and in a second expedition descended the Quorra (Middle Niger) as far as the Bussa rapids, where he perished (1806). He was followed by Denham, Clapperton, and Laing; but it was reserved for the brothers Lander to complete our knowledge of the Niger by embarking in open boats at Bussa, and sailing down to its mouth in the Gulf of Guinea (1830). In 1816, Tuckey attempted to explore the Congo, but fell a victim to the climate. Central Africa proper still remained untouched. In 1845, Sir Roderick

Murchison, President of the Royal Geographical Society, said, "Our knowledge of Africa advances slowly, and is confined almost exclusively to the coast," and in 1851 another President, Captain Smyth, said, "All beyond the coast of Central and Southern Africa is still a blank in our maps."

The wonderful discoveries of the last forty or fifty years begin with two missionaries of the Church Missionary Society, Ludwig Krapf and John Rebmann, who were the earliest explorers of Africa from the eastern side (1844-6). Rebmann's discovery of Mount Kilima Njaro in 1848 was the first great step forward in what has been well called the Recovery of Central Africa. In the following year Livingstone made his first important journey, in the far south, and reached the small lake Ngami. In 1854, Baikie took the second Niger expedition (with which was S. Crowther) up the Binué branch more than 600 miles from the sea; and about the same time Barth was prosecuting his extensive journeys in the Sudan and around Lake Tchad. Livingstone was then gaining his great reputation in the south, particularly by his journey across Africa from Loanda to the mouth of the Zambesi, by which the course of that river was determined (1854-5). Then followed the great expeditions of Burton, Speke, and Grant, stimulated by the researches of Krapf and Rebmann, who had long heard reports of a great inland sea somewhere in the equatorial region. Speke and Burton, penetrating from Zanzibar, first reached Lake Tanganyika (1857-58). Then Speke and Grant, advancing from the same direction and turning northwards through Unyamwezi, discovered the Victoria Nyanza, the largest sheet of fresh water in the Eastern Hemisphere. In 1859 Livingstone discovered Nyassa, and not knowing that the mystery of the inland sea heard of by Rebmann had been solved, wrote home, "This [Nyassa] must be what the Church Missionary Society has been thinking of for many years." (The Portuguese, however, knew of Nyassa; and Cazembe's capital in the heart of the Lake region had been reached by Lacerda as far back as 1798, and by Monteiro in 1831.) In 1862, Speke, on his second journey, with Grant, discovered Uganda, and the outflow of the Nile from the Victoria Nyanza, and sent home his famous message, "The Nile is settled." Meanwhile several Egyptian officers, and Petherick, had ascended the White Nile nearly to the Albert Nyanza, which, however, was first seen by Baker in 1864. In 1866, Livingstone, abandoning his southern fields, began his later travels in the Lake region, around Tanganyika and on what are now known to be the head-waters of the Congo. The search for him, when his long absence was causing anxiety, led to Stanley's first journey (1871), and to that of Cameron. The latter was the first to cross Africa from east to west (1874-5); but his too southern route missed the course of the Congo, which was determined by Stanley on his second journey, in 1876-7. This was the journey in the course of which Stanley had previously (1875) explored the Victoria Nyanza and visited Uganda. Meanwhile the remarkable explorations of Schweinfurth (1869-71) and Nachtigal (1869-74) in the Sudan, particularly those of the former in the territories west of the upper White Nile, revealed to the world countries and peoples utterly unknown before, notably the Monbuttu and Nyam-Nyam districts and races.

Among the most important of more recent journeys have been that of the Portuguese, Serpa Pinto, across South Central Africa from west to east (1878), that of the Germans, Wissmann and Pogge, across the continent in the same direction, over much of Cameron and Stanley's ground (1881-2), that of the Italians, Manteucci and Massari, across North Central Africa from the Red Sea to the Niger (1880-81), that of the Russian, Junker, in continuation of Schweinfurth's explorations, in the very heart of Africa (1879-86), and those of Thomson, of the Royal Geographical Society, in East Africa (1880-84). Thomson was the first Englishman to follow up Krapf's routes and reach the Victoria Nyanza direct from the nearest coast, through the Masai country, adding thereby to the map of

Recent Journeys.

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Africa an entirely new region of mountains and lakes (1883-4). A host of travellers, traders, and missionaries have added largely to our knowledge of the Lake country and the Zambesi and Congo basins. The Congo, especially, within eight years of the discovery of its course, had already become a comparatively familiar waterway. The vast region comprised within its catchment basin, some 900,000 square miles in extent, was constituted the Congo Free State by the Berlin International Congress in 1885, and has since virtually become a Belgian possession. Its numerous tributaries, presenting several thousand miles of navigable waters, have been rapidly surveyed by Mr. Stanley and his followers, by the Baptist Missionaries in their steamer, the *Peace*, and by the officials of the Free State, who have pushed their investigations to the farthest limits of the territory. They have even passed beyond them, ascending the Mobangi, the great north-eastern affluent of the Congo, and crossing the Nile-Congo waterparting. Thus was filled up the gap between the farthest point reached by Grenfell and Van Gele ascending the Mobangi, and by Dr. Junker descending the Welle-Makua, which was thus shown to flow to the Congo, and not through the Shari to Lake Chad, as its discoverer, Schweinfurth, had supposed. In 1887-88 Stanley's expedition *via* the Congo and the Aruwimi, with the object of rescuing Emin Pasha, Governor of the Equatorial Province, led to other great discoveries, notably that of the snowy Ruwenzori Mountains (16,000 to 17,000 feet), and of the Albertine branch of the Nile, formed by Lakes Albert Edward and Albert with their connecting river Semliki, and extending the extreme south-western sources of the Nile to about 3° S. latitude.

In the unexplored region between Masai and Kaffa Lands, another blank space has been filled up by Count Teleki, who, in 1887, discovered the Lake Samburu, already heard of by Thomson, remaining. naming it Rudolf, and giving to the neighbouring but much smaller basin the name of Stefanie. In this direction a break of not more than 60 or 70 miles now intervenes between Teleki's farthest point, advancing from Masailand, and Jules Borelli's, making his way southwards from Abyssinia and the Galla Uplands. In 1887-8 the French political agent and explorer, Captain Binger, made a remarkable journey from the Joliba (Upper Niger) south-eastwards to the Ivory Coast, traversing a large section of the hitherto unknown region within the great bend of the Niger, finally removing from the map of West Sudan the "Kong Mountains," whose existence had long been doubted, and shifting considerably to the north the divide between the Niger and the Akba (Comoe), Volta, and the other rivers flowing in independent channels to the Gulf of Guinea. Mestre, another French political agent, starting from the Mobangi and striking northwards, has been the first to cross the Nile Chad divide, descending the Shari to Baghirmi, and thus connecting the itineraries of Clapperton, Nachtigal, and others penetrating southwards with those of the French and Belgian explorers advancing northwards from the Congo basin (1892-3).

Thus have quite recently been solved all the remaining geographical problems of any importance, and nothing is left for future research except to fill up details, and settle a few points of some interest, especially about the waterparting between the Sobat, flowing west to the Upper Nile, and the Juba, Webi, and other streams flowing east or south-east through Somaliland to the Indian Ocean. Somaliland itself has been traversed (1892-3) in various directions, and its chief river, the Juba, ascended by the officers of the British East Africa Company to the cataracts at the head of its navigation above Bardera. In fact, the network of explorers' routes is now spread over the whole of the Continent, except in some of the inaccessible wastes of the Sahara and of the Libyan Desert; and in little over a hundred years after the formation of the African Association the work of exploration, for which that body was founded, has been completed in all its main outlines.

II. THE PARTITION OF AFRICA.

Even before the work of exploration was completed, the work of distribution amongst various European States was begun and carried out with such rapidity that, in less than a decade (1884-93), the Dark Continent has virtually become a political dependency of Europe. The "Partition," as it is called, had its origin in the desire of the German people to found a Colonial Empire. As most of the available lands in other parts of the world had already been appropriated by other powers, attention was naturally turned to this Continent, and a beginning suddenly made by the occupation of Namaqua and Damara lands on the south-west coast in 1884, followed the same year by the annexation of the Cameroons and of Togoland on the West Coast, and by the proclamation of a German Protectorate over certain tracts on the East Coast, hitherto forming part of the Sultan of Zanzibar's possessions on the mainland. The action of Germany naturally excited alarm and jealousy amongst the other interested powers, and there ensued what has not inaptly been called a "scramble" between them for a share in the spoils. To avoid regrettable collisions, their conflicting claims to "hinterlands" and "spheres of influence" were settled partly by the Congress of Berlin (1884-5), partly by international agreements and conventions, in virtue of which the whole of unappropriated Africa, except the still independent states of Morocco, Bornu, Waday, with Kanem and Baghirmi, Liberia and the Boer Republics (Transvaal and Orange Free State), has been assigned in unequal proportions to England, France, Germany, Portugal, Italy, and Spain. The Congo basin is constituted a Free State under the King of the Belgians; Turkey retains her old Mediterranean possessions, the Regency of Tripoli with Fezzan, and her suzerainty over Egypt, while the greater portion of Egyptian Sudan continues to be held by Khalifa Abdullah el Taashi, successor of the Mahdi, Mohammed Ahmed, who revolted in 1882, and established the centre of his administration at Om-Durman, opposite Khartum, soon after the fall of that place and the death of its heroic defender, Gordon Pasha, in 1885.

Subjoined is a tabulated statement of the political divisions of Africa in 1893, the populations being for the most part merely rough estimates:—

States.	Area in square miles.	Population.
BRITISH AFRICA:—		
Gambia and Sierra Leone	18,000	325,000
Gold Coast with Ashanti	47,000	1,910,000
Lagos with Yorubaland	22,000	3,000,000
Niger Territories and Oil Rivers	530,000	25,000,000
British Sudan and Guinea	557,000	30,225,000
Cape Colony with Pondoland	226,000	1,730,000
Basutoland	10,000	220,000
Natal with Zulu and Tonga Lands	80,000	720,000
British Bechuanaland and Protectorate	171,000	135,000
British Zambesia (Matabele, Mashona, Nyassa and Barotsi Lands)	530,000	1,700,000
British South Africa	967,000	4,505,000
Ibex (Imperial British East Africa) including Egyptian Sudan	1,212,000	12,500,000
North Somali Coast with Socotra	41,800	210,000
Zanzibar Protectorate	1,000	200,000
British East Africa	1,254,800	12,910,000
Mauritius, St. Helena and other African Islands	1,200	6,000
Total British Africa	2,810,000	47,666,000
FRENCH AFRICA:—		
Algeria and Tunis	300,000	5,400,000
Sahara	1,650,000	1,100,000
Senegal and West Sudan	590,000	11,000,000
French Congo and Gaboon	320,000	6,000,000
Madagascar, Obock, Réunion and other Islands	237,000	3,820,000
Total French Africa	2,907,000	27,320,000

States.	Area in square miles.	Population.
GERMAN AFRICA:—		
South-West Africa	823,000	120,000
Cameroons and Togoland	146,000	3,800,000
East Africa	361,000	3,000,000
Total German Africa	823,000	6,920,000
PORTUGUESE AFRICA:—		
Angola, Madeira and other Islands	820,000	4,000,000
Guinea	12,000	180,000
Mozambique	310,000	1,600,000
Total Portuguese Africa	842,000	5,680,000
ITALIAN AFRICA:—		
Eritrea	82,000	800,000
Abyssinia, Galla and Somali Lands	550,000	7,000,000
Total Italian Africa	632,000	7,800,000
SPANISH AFRICA:—		
Presidios (Morocco) with West Sahara	210,000	120,000
Canaries and other Islands	4,000	530,000
Total Spanish Africa	214,000	450,000
Liberia	40,000	1,000,000
Boer States with Swaziland	170,000	950,000
Congo Free State	900,000	30,000,000
Turkish Africa (Egypt and Tripolitana)	810,000	81,000,000
Morocco	220,000	20,000,000
Bornu with Kanem	80,000	6,000,000
Wadai with Baghirmi	250,000	4,000,000
Congo-Shari divide and Sundries	732,000	15,000,000
Total Africa	11,520,000	169,216,000

III. RACES AND LANGUAGES OF AFRICA.

The population of Africa is roughly estimated as 170 millions, or nearly one-ninth of the whole population of the earth. The ethnological divisions are not easy to fix, but the best authorities are fairly agreed in arranging them by language, and the linguistic grouping has made considerable progress of late years. The accompanying Language Map of Africa is based upon the important map compiled by Dr. R. N. Cust and Mr. E. G. Ravenstein, and published in the former's work on African Languages.* Following its arrangement, we obtain the following groups, which in strictness are linguistic only, but which may afford some rough indication of the ethnological groups:—

1. *Hamitic*.—Of the Hamitic family of languages there are three groups, viz. (a) *Egyptian*, comprising the ancient language of Egypt in its successive forms, the latest, Coptic, having still an ecclesiastical use in the Coptic Church. (b) *Lybian or Berber*, comprising the indigenous vernaculars of North Africa prior to the Arab irruption, and still used by the Berbers and Tuaregs. This group undoubtedly represents the ancient language of Mauritania and Numidia, spoken by Bocca and Jugurtia, and doubtless understood by Augustine, and therefore may rank among the most venerable of human tongues. (c) *Ethiopic*, comprising the original vernaculars of North-Eastern Africa from the southern border of Egypt proper to the Tana River, also prior to the dominant Semitic languages of that region. In this group are the languages of the Bisharin and other tribes of Nubia east of the Nile, and of the Somali and Galla nations south of Abyssinia.

2. *Semitic*.—In this linguistic family there are two groups. The chief representative of the first is *Arabic*, rightly called one of the great conquering languages of the world, and representing very emphatically the influence of Mohammedanism. The Arab race itself, which is widely spread in North Africa and in Eastern and Central

* "A Sketch of the Modern Languages of Africa." By Robert Needham Cust. Two vols. London: Trübner and Co., 1883.

Area in square miles.	Population.
23,000	120,000
40,000	3,800,000
161,000	3,000,000
223,000	6,920,000
520,000	4,000,000
12,000	180,000
310,000	1,600,000
812,000	5,680,000
52,000	300,000
650,000	7,000,000
619,000	7,300,000
210,000	120,000
4,000	330,000
214,000	460,000
40,000	1,000,000
170,000	950,000
900,000	30,000,000
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IV. RELIGIONS OF AFRICA.

Assuming the total population of Africa to be 170 millions, it is probable that one-fourth are Mohammedans, and almost three-fourths Pagans. There are about three and a half millions of Christians, of whom nearly one-half

States.	Area in square miles.	Population.
GERMAN AFRICA:—		
South-West Africa	353,000	150,000
Cameroun and Togoland	180,000	3,800,000
East Africa	351,000	3,000,000
Total German Africa	884,000	6,950,000
PORTUGUESE AFRICA:—		
Angola, Madeira and other Islands	330,000	4,000,000
Guinea	13,000	180,000
Mozambique	310,000	1,800,000
Total Portuguese Africa	653,000	5,980,000
ITALIAN AFRICA:—		
Eritrea	82,000	300,000
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LIBERIA	40,000	1,000,000
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Congo-Shari divide and Sundries	732,000	15,000,000
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III. RACES AND LANGUAGES OF AFRICA.

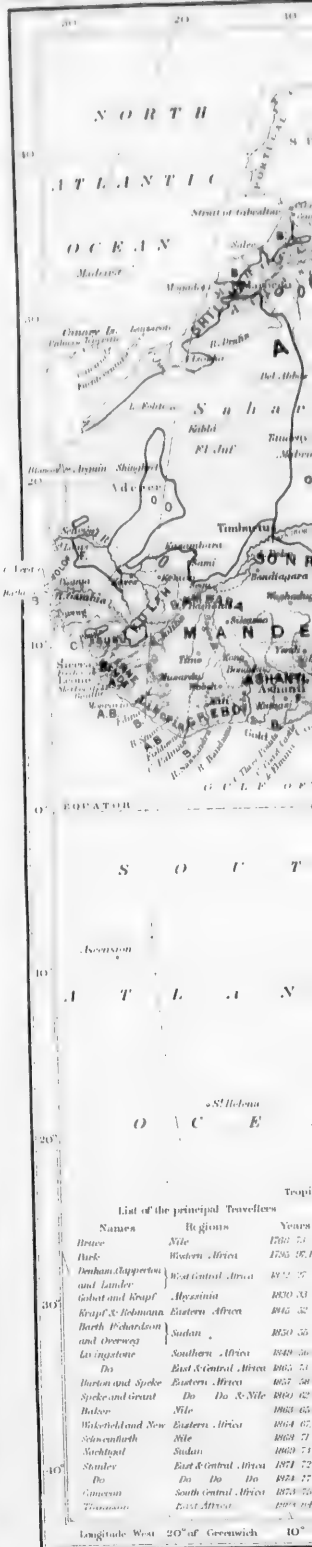
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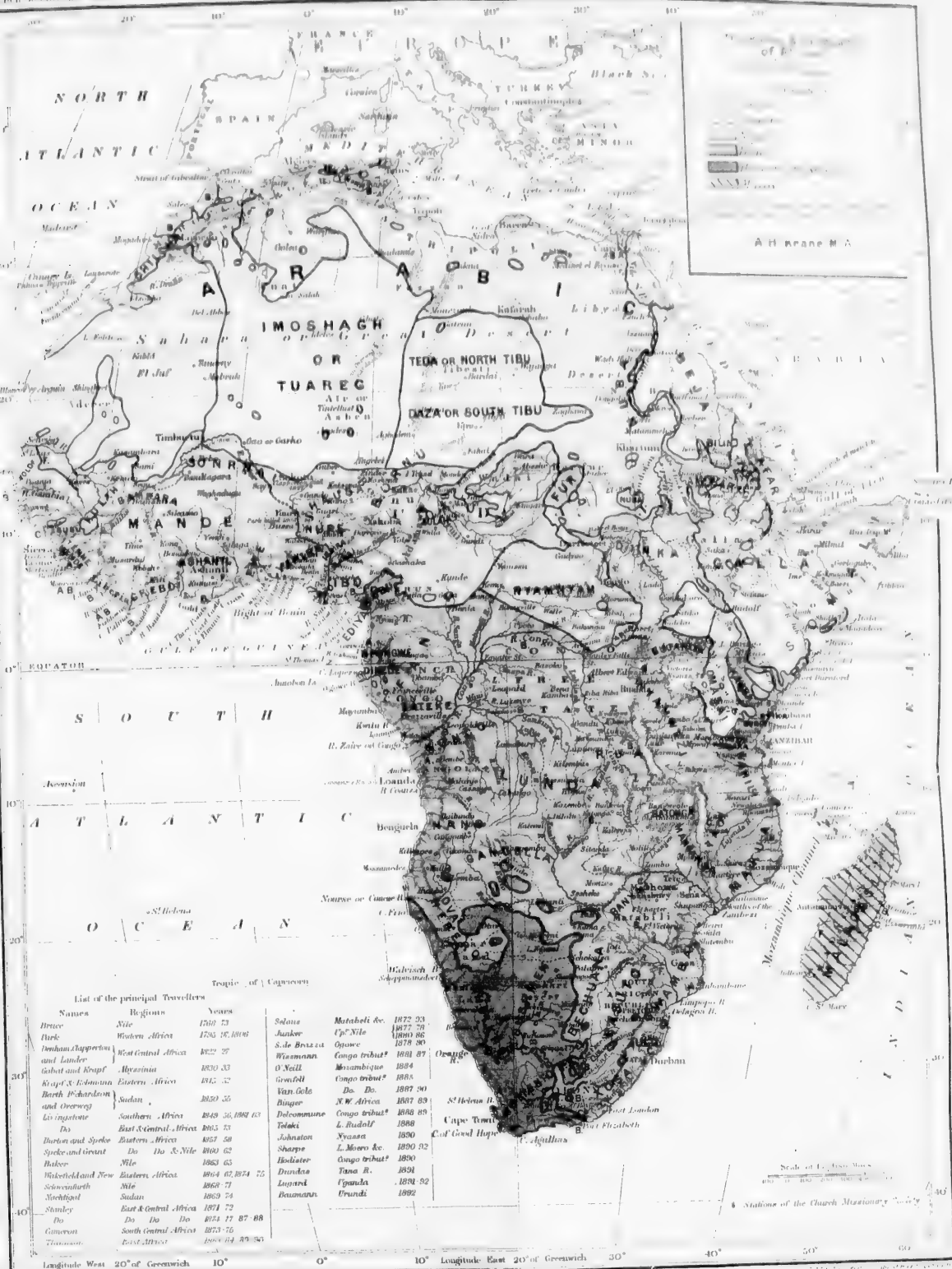
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LANGUAGE MAP OF AFRICA.

THE MOSCOW MAP



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Sudan, is Semitic; but the Arabic language has spread much more widely, and many of the nations and tribes speaking it are not Semites but Hamites. The second Semitic group includes many of the languages of *Abyssinia*, the principal of which are Amharic and Tigré. These are derived from the ancient Geez, which is still the liturgical language of the Abyssinian Christians, and which was formerly spoken by the Himyarites of South-west Arabia (Yemen). Himyaritic represents the most archaic type, and is by far the best preserved of all Semitic tongues. It died out in Arabia soon after the spread of Islâm, but survives in the neo-Himyaritic tongues of Abyssinia, of which Tigré is the least corrupt.

3. *Negro*.—The familiar Negro race, though not covering almost the whole continent, as was formerly supposed, occupies the greater part of the West and North Central Africa, from the Atlantic to the Nile. Whether the traditional view which calls the Negroes the "sons of Ham" be correct or not, there can be no doubt that in physical characteristics they are widely different from the races now conventionally called Hamite; and this difference is plainly visible on the most ancient Egyptian monuments. The Negro linguistic area comprises probably as many as 150 stock languages, besides innumerable dialects, and includes nearly all the idioms current in Sudan, from the Sahara to about 4° N. latitude. In the north it is coterminous with the Hamitic, in the south with the Bantu group.

4. *Bantu*.—This is rather a linguistic than an ethnical expression, comprising a complexity of peoples, all speaking variously divergent dialects of a common stock language, but physically presenting every shade of transition between the pure Negro and the Hamitic types. Hence in the Bantu domain, which includes the greater part of the Continent from about 4° N. latitude southwards, we have absolute linguistic unity with the greatest physical diversity. The now extinct organic Bantu language was of the Negro type, being of the agglutinating order, though developed on peculiar lines. The formative elements are mainly prefixed, and the determining nominal prefix is repeated with the adjective and other concordant parts of the sentence in a more or less modified form. Thus is produced a kind of alliterative concord or jingle of initial sounds, somewhat analogous to the assonance or jingle of final sounds of words in concord in the highly inflecting Aryan languages. With the Latin *fili-a me-a, bon-a et pulchr-a* may, for instance, be compared the Kishi-Kongo: *O ma-tadi ma-ma ma-mpembe ma-mpwena*; and the Zulu: *aba-ntu aba-kulu*, "great men." This word *abantu*, cut down to *bantu*, "men," "people," has been taken as the conventional name of the alliterative prefix languages, and of the Negroid peoples speaking them. The best known languages of the Bantu family are the Ki-Swahili of the East Coast, the Lu-Ganda of Bu-Ganda (Uganda), the Chi-Nyanja of Nyassaland, the Zulu-Khosa of Natal and Kafirland, the Se-Suto and Se-Chuana of Basuto and Bechuana lands, the Ova-Herero of Damaraland, the Kishi-Kongo of the old kingdom of Congo, the Bunda of Angola, and the Mpongwe of the Gaboon. All of these have been reduced to written form by the missionaries, and some of them already possess elaborate grammatical and lexical works, besides translations of the Bible and other religious treatises.

5. *Hottentot-Bushmen*.—Ethnologically, this group is the lowest in the scale of civilization in Africa. It includes the Hottentots and the Bushmen, with whom some ethnologists group the pigmy tribes scattered throughout the forest regions, especially in the Congo and Ogowé basins.

IV. RELIGIONS OF AFRICA.

Assuming the total population of Africa to be 170 millions, it is probable that one-fourth are Mohammedans, and almost three-fourths Pagans. There are about three and a half millions of Christians, of whom nearly one-half

are Copts and Abyssinians, and the remainder Roman Catholics and Protestants in about equal proportions. The Romanists include the French in Algeria, and the Portuguese in Angola and Mozambique. The Protestants include the English and Dutch of the South African Colonies. There are a quarter of a million Hindus, &c., chiefly on the East Coast; and nearly a million Jews, chiefly on the shores of the Mediterranean.

The term Pagan comprises all Heathen who do not belong to one of the great book-religions. Of the Pagans on the entire globe, six-sevenths are in Africa, which is therefore emphatically the Pagan Continent. Speaking roughly, the religious beliefs of both the great African races, the Negro and the Bantu, must be so classified. The Hamitic and Semitic peoples are, in the main, Mohammedan; and also many of the Negroid peoples of Sudan, such as the Kanuri of Bornu, the Maba of Wadai, the Baghirini, Hausas, Songhay, Toucouleurs, and most of the Mandingans.

African PAGANISM is very different from the Polytheism of Ancient Greece and Rome, or of India. So far as a belief in a divine being exists at all—and among the Negro nations of West Africa, at least, it does exist—it is a belief in one Supreme God. But this God is not supposed to busy Himself with the affairs of men; and accordingly He is not habitually worshipped. The so-called gods that are worshipped, if worship it can be termed, are rather spirits or demons. Africans undoubtedly believe in a vast spiritual agency. "They regard themselves as living in the midst of an invisible world of spiritual beings, by whom they are in danger of being constantly influenced for evil rather than good." With this is combined an universal faith in witchcraft, in various forms.

Witchcraft. This faith is made by the priests and medicine-men an instrument of terrible oppression; and it is thus the source of wide-spread misery. All sickness is regarded as possession by some evil spirit, and the business of the medicine-man is, not so much to cure the disease, as to exorcise the spirit, or else to discover the guilty person who, being secretly addicted to witchcraft, has bewitched the sufferer. The suspected party is subjected to trial by ordeal of fire and water and poison, and, to avoid this, will sometimes confess to crimes he has never committed.

Faith in a spirit-world also involves belief in a life after death. Hence the human sacrifices at the burial of kings and chiefs, formerly so common in Ashanti, Dabomey, on the Niger, and in some Central African countries. The deceased must be honourably attended to the world of spirits; wives and slaves, therefore, must accompany him; and the sacrifice sometimes takes the horrible form of interment alive. On the other hand, many tribes have no conception of a future existence. "When a man was born, he was born," said one chief, "and when he died he was dead, and there was an end of the palaver."

Idolatry, in the sense of the making and worshipping of images, is not so widely diffused as might be supposed. There is nothing in Africa like the elaborate image-worship of India. Hideous idols are common among the

Fetichism. West African Negroes; but in Central Africa, so far as is known, few are to be found. But what is called *Fetich-worship* is universal. A *fetich* is a charm, "something tangible and inanimate, which is believed to possess power of itself" (Ellis, "The Tshi-speaking peoples of the Gold Coast," p. 178). Almost any object, a tree, a stick, a stone, a shell, a plant, the limb of an animal, a vessel filled with some strange compound—in fact, anything whatever—may have power imparted to it by certain medicine-men, power to preserve the owner or bearer from danger, or power to injure his enemies. Particular fetishes fulfil particular purposes. "One guards against sickness, another against drought, a third against the disasters of war. One is used to draw down rain, another secures good crops, and a third fills the sea and rivers with fishes, and brings them to the fisherman's net."

MOHAMMEDANISM, which in the seventh century was carried by fire and sword over North Africa, has in the last two centuries advanced its borders considerably, and now prevails widely in both the Western and Eastern Soudan, in West Africa proper, and along the East Coast. Islam has been called one of the missionary religions of the world; but it appeals neither to mind nor to heart, and its progress in Africa is due almost entirely to force or fraud. It is a moot question whether its extension has been for good or for evil. There can be no doubt that in some respects it is an improvement on the utter degradation of Paganism, and that its introduction has generally been accompanied by a certain advance in outward civilization—for instance, in the matter of clothing. On the other hand, its good influence has been greatly exaggerated. Mr. Thomson, the traveller, credits it with the law and order that prevail in the large towns of the Central Sudan; but equal law and order prevail in much larger towns in the Yoruba country, where fully organized communities exist that are almost entirely Pagan.

Its benefits. And along with this exaggeration of the advantages of Islam, there is a careful ignoring or minimizing of its evils. "The Negro tribes that have been won to allegiance to the Prophet of Mecca are Moslem in little more than name. Mohammedanism has engrafted itself upon the ancient Paganism of the country, and has merely modified the form of the Fetishism which is the real religion (if so it may be called) of the people. Charms and amulets are their trust still; only the charms or fetishes, instead of being sticks and stones, are Arabic texts from the Koran (which they cannot read), sewn up in strips of red leather, and tied round the neck to preserve the wearer from danger. Winwood Reade, in one of his books on Africa, wrote, "Mohammed, a servant of God, redeemed the Eastern World. His followers are redeeming Africa." In point of fact, their principal work is to enslave it. The whole of the vast inland slave-trade, which Baker and Gordon strove so hard to suppress, is in their hands. Probably the two greatest social evils of Africa are polygamy and slavery. Mohammedanism sanctions the former and fosters the latter. M. Mage, the French traveller in Senegambia, says, "Islam is at the bottom of the weight of ills under which Africa is suffering." Schweinfurth says, "The banner of Islam is a banner of blood." Livingstone said, "Heathen Africans are much superior to the Mohammedans, who are the most worthless one can have." The Moslem *mallams* of West Africa, who go about writing the infallible charms above referred to, and giving them to those who are willing to embrace Islam, and who are described by an English writer of repute as "simple and single-minded missionaries, the ideal of what a Christian missionary should be," are stigmatized by Schweinfurth, who

Mistakes of English writers. had seen hundreds of them, as "incarnations of human depravity." In most cases they do not even know the meaning of the few Arabic words they write. At Lagos and other large places there are schools for teaching them to write the texts, but this is done merely as a mechanical process. Sir J. Pope Hennessy, when Governor of Sierra Leone, read a paper before the Society of Arts, in which he described a "Mohammedan University" at Timbo. On inquiry this "university" proved to be the verandah of a mud-built house, in which a single teacher taught a number of boys to recite portions of the Koran in Arabic by rote.

It is undeniable that so-called Christian nations have done almost as much harm in Africa as the professors of Islam; but when the influence of the two religions is compared, it must be remembered that the wickedness of those who must statistically be counted as Christians has been in the teeth of the religion they have disgraced; whereas in so far as an enlightened Mohammedan (such as more than one Sultan of Zanzibar) governs well, and puts down slavery, it is through his imitating Christian states, and ignoring the Koran.

V. SLAVERY AND THE SLAVE-TRADE.

Domestic Slavery is the rule all over Africa, and has no doubt been so from time immemorial. Being hereditary, it has been perpetuated naturally; and in many parts of the continent the slaves are three-fourths of the population. Some estimates are much higher. But there are four other sources of supply, war, crime, famine, and insolvency. Prisoners of war are always slaves, and their treatment is everywhere cruel in the extreme. Criminals are in some parts punished by a sentence of bondage. Famine-stricken people will sell their children, or themselves, for food. And the debtor frequently becomes the slave of the creditor. In connexion with this custom there is a system of "pawns" in West Africa, which is only a modified form of slavery. "A pawn is a man who runs into debt, and who, in order to discharge the debt, pawns himself until he redeems himself." The lot of domestic slaves, those born and brought up in the household, is not generally hard; but it is quite different in the case of those taken in war or purchased. And where the master is a Mohammedan and the slave a "Kafir" (infidel), cruelty and outrage are a matter of course.

It is not, however, the object of this article to enlarge on the social customs of the Africans. But the Slave Trade is a different thing. The connexion of missionary effort, and especially of the Church Missionary Society, with the history of its suppression, renders it important to notice that history briefly.

The African Slave Trade has comprised (1) the *Christian Slave-Trade of the West Coast*, (2) the *Mohammedan Slave-Trade of the East Coast*, (3) the *Mohammedan Slave-Trade of the Interior*.

1. It is humiliating to have to use the phrase "Christian Slave-Trade," even historically, of a thing nearly past and gone. And, alas! it is not in its statistical sense only that the word "Christian" may be used in this connexion, seeing that the sanctions of religion were obtained for the worst developments of the traffic.

European slave-traffic began with the Portuguese, who, about 1440, exchanged prisoners with the Moors for gold-dust and negro slaves. It was greatly stimulated by the discovery of America and the establishment of American colonies. The West Indian aborigines being found incapable of the labour their new Spanish and Portuguese masters required of them, Negroes were supplied from the African coast, it is believed as early as 1503; and a little later, in virtue of a Papal bull, a slave-market was opened at Lisbon.

England's share in the trade began in 1562, when an Act was passed legalizing the purchase of Negroes. Thus fortified, Sir John Hawkins, Queen Elizabeth's famous naval commander, sailed that same year to Sierra Leone, forcibly and fraudulently seized 300 Negroes, carried them to Hayti, and sold them there. This example did not lack imitators; and for more than two centuries England stood at the head of the slave-trading nations. Between 1680 and 1786, the number of slaves imported into British Colonies was 2,130,000, more than a third of these being to Jamaica alone. In 1771, 192 slave-ships left England for Africa, fitted up for 47,146 slaves. In the year 1793, out of 74,000 exported by all nations, England exported 38,000. In the present century, notwithstanding the abolition of the Slave-Trade by Great Britain, and the treaties subsequently made with other European nations with the same object, the total number of slaves shipped from West Africa actually increased, owing to the demand in Cuba and Brazil; and in 1840, three years after the accession of Queen Victoria, Sir T. Fowell Buxton estimated the number annually sent to those two markets at 138,000. The payments by the shippers to the African kidnappers for these slaves were made in spirits, gunpowder, and cotton goods; and of these latter, 250,000*l.* worth were manufactured in Manchester, for this purpose and no other, in 1836. These are but a few of the appalling facts and figures given in Buxton's "Slave-

"Trade and its Remedy" (1840). The sufferings of the slaves themselves have often been described, and details are not needed here. Let it suffice to quote the words of Lord Palmerston in 1851:—"The crimes committed in regard to African slavery and the slave-trade were greater in amount than all the crimes ever committed by the human race from the beginning of the world to the present time; and all the individual crimes would not occasion so much human misery as that detestable traffic had occasioned!" One illustration may be given of slave traffic in England itself little more than a century ago. In 1772 Granville Sharp sent the Lord Chancellor the following advertisement cut out of a newspaper:—

"To be sold, a black girl, the property of J. B.—, eleven years of age, who is extremely handy, works at her needle tolerably, speaks English perfectly well, is of an excellent temper and willing disposition. Inquire of Mr. Owen, at the Angel Inn, behind St. Clement's Church, in the Strand."

It was in that same year (June 22nd, 1772) that Lord Chief Justice Mansfield delivered his memorable dictum as to the law of England: "The claim of slavery never can be supported. The power claimed never was in use here, or acknowledged by the law. . . . *As soon as any slave sets his foot on English ground he becomes free.*" But this legal decision did not, as we have seen, stop either the Slave-Trade or Slavery. Not till 1807 were the strenuous efforts of Wilberforce, Clarkson, Zachary Macaulay, and others rewarded by the passing of the Act for the Abolition of the *Slave-Trade*; and not till 1833 was Buxton's campaign against West Indian *Slavery* crowned with success. The Act introduced in that year came into operation on August 1st, 1834; and the Jubilee of that date was commemorated on August 1st, 1884, by a great meeting in the Guildhall, the Prince of Wales in the chair.

Meanwhile, from 1815 downwards, British squadrons had, in virtue of the Treaty of Vienna and subsequent treaties and conventions with various powers, patrolled the West African coast; but, as above mentioned, little impression was made on the traffic in Spanish and Portuguese vessels until after 1840. The final blow was given to the export Slave-Trade of West Africa by the annexation of Lagos in 1861. The measures taken for the benefit of those slaves who were rescued by the British cruisers will be referred to under the head of the Sierra Leone Mission.

2. *The Slave-Trade of East Africa* we have called *Mohammedan*. The Moslem Portuguese, indeed, had formerly a considerable share of it, and even in later years their influence was indirectly in its favour; but taking it as a whole, the East African Slave-Trade consisted of exports of slaves from the territories of the Sultan of Zanzibar to the ports on the Persian Gulf and the Red Sea, for use in Persia, Arabia, and Egypt; and this trade was almost entirely in the hands of Mohammedan Arabs.

As far back as 1822, the attention of the British Government was drawn to this traffic, and a treaty with a view to limiting its area and scope was extorted in that year from the ruler of Zanzibar (then the Imâm of Muscat). It forbade all slave-trading except within the Imâm's dominions, but as almost all the traffic was between his territories on the two opposite coasts of East Africa and Arabia, this treaty was virtually a dead letter. In 1845, another was obtained, giving liberty to British efforts to British cruisers to seize and confiscate slave-trading vessels. It was by their action under this treaty that the Africans were rescued who were taken to Bombay, and some of whom came under the charge of the Church Missionary Society at Nasik (see articles on Eastern Equatorial Africa and Western India). But the coastwise trade along the hundreds of miles of coast appertaining to Zanzibar was still permitted; so that slaves brought from the south could be conveyed with impunity to the northern ports, and thence it proved an easy task to run the blockade and reach the shores of Arabia.

The reports and journals of Livingstone first roused England to a sense of the shocking miseries inflicted on Africa by this trade; and when he went out in 1865 upon what proved to be his last journey, he received the appointment of H.B.M. Consul for Central Africa. His first report to the Government, dated June 11th, 1866, urged the revision of the treaty with the Sultan of Zanzibar. In the following year, in consequence of a letter from Bishop Ryan of Mauritius to the Earl of Chichester, the Church Missionary Society espoused the cause, and took a leading part, in conjunction with the Anti-Slavery Society, in drawing public attention to the subject. In 1871, a Parliamentary Committee was obtained, which collected and presented the most terrible evidence concerning the horrors of the East African Slave-Trade. It was shown that 20,000 slaves were shipped yearly from the port of Kilwa alone; and Livingstone had expressed his belief that fully two-thirds of the poor creatures kidnapped in the far interior perished on the march to the coast.

It was in consequence of these revelations that Sir Bartle Frere was sent on a special mission to Zanzibar in 1872, to negotiate a treaty with the Sultan for the more thorough suppression of the traffic. The treaty was finally settled after Sir B. Frere's return, by Dr. (now Sir) John Sir B. Frere's Kirk. It entirely abolished all carrying of slaves by sea, Treaty. closed the notorious slave-market at Zanzibar, provided for the protection of liberated slaves, and forbade all British subjects (of whom there are many on the coast, Hindu traders) to possess slaves at all. The results of this treaty have been very important. They were not indeed secured immediately; but owing to the ceaseless vigilance of Sir John Kirk, the devotion of the English naval officers (Captain Brownrigg, it will be remembered, was killed while in pursuit of a slaver), the loyalty of Sultan Burgash to his engagements, and the extension of the British Protectorate to Zanzibar in 1890, the East African Slave-Trade has been much diminished.

The slaves that have been rescued from time to time by the cruisers, after being shipped on the high seas, were handed over by the British Consulate at Zanzibar to the Missions established on the coast, viz. the Universities' Mission at Zanzibar itself, the Roman Catholic Mission at Bagamoyo, and the C.M.S. Mission at Mombasa. The work of the last-named will be further described in the article on Eastern Equatorial Africa.

3. *The Slave-Trade by land.* Slave kidnapping, and slave buying and selling, flourish in the interior of Africa in the regions of the Interior great lakes, more particularly around the Nyassa and Tanganyika. Slave-Trade. King Mtesa was a slave-hunter on a large scale. The largest and most destructive known traffic is that in the Sudan; for which, again, Mohammedanism is responsible, as the kidnappers are all Moslems, and their trade is for the supply of some of the same Moslem lands formerly supplied by sea, Arabia, Egypt, and Turkey. It was this traffic against which Sir Samuel Baker and Colonel (afterwards General) Gordon fought so bravely and for a time so successfully.

The story of Gordon's struggle with and victory over this great system of oppression and cruelty is one of the most thrilling that has ever been told; but no one was so conscious as himself that the victory was a useless one. The moment he retired, the traffic sprang again into vigorous life. It is the demand that creates the supply. As long as slavery exists in the lands under Mussulman rule, so long will this terrible system last. Let slavery be abolished, and the slave-trade will cease. But to attack slavery in Mohammedan countries is to interfere with institutions to which Islam gives a religious sanction. At the Guildhall Meeting above referred to, on August 1st, 1884, this difficulty was fully recognized. But the duty was recognized equally; and the reason of it was thus expressed by Mr. W. E. Forster: "Christ died for all men, for Mohammedans as well as Christians."

VI. CHRISTIANITY IN AFRICA.

Christianity in Africa no doubt dates from the return to their homes of those Hellenist Jews and proselytes from "Egypt and the parts of Libya about Cyrene" who heard St. Peter preach on the Day of Pentecost. In the history of the early Church no city is more famous than Alexandria, from Apollon and St. Mark to Pantenus and Clement and Origen and Athanasius; while Carthage and Hippo suggest the names of Tertullian and Cyprian and Augustine. In the fifth century there were 560 bishoprics in North Africa.

The Coptic Church in Egypt, and its daughter Church in Abyssinia, still exist, though in a sadly depressed and corrupted state. Of the ancient North African Church not a vestige remains. It was clean swept away by Mohammedanism in the seventh century. Bishop Wilberforce, in a striking passage in one of his speeches, attributed its fall to the fact that *it was never a missionary Church*. "The whole of that northern belt of Africa was contented to be a belt bright with Christian light;" . . . "she stood there and made no sign to the Heathen below her; she did not gather them into the Church; she did not reproduce the Church in a Native Church." Egyptian Christianity sent missionaries to India, and it still abides, though but a wreck of its former self; North African Christianity sent none anywhere, and her candlestick was removed altogether.

Passing over eight centuries, we come to the Romish Missions established by the Portuguese when they began to colonize the Congo and the Zambesi. No missionaries were ever more zealous than the Jesuit and other priests who poured into Africa in the sixteenth century; and no outward and temporary success was ever more remarkable. Almost the whole population of the kingdom of Congo, and of Loango and Angola, became nominally Christian, as well as large numbers in Mozambique. What is the present condition of those countries? Hardly any part of Africa is so degraded. Even nominal Christianity no longer exists among the natives of the Congo, or of Loango; and in Angola those who call themselves Christians are as heathenish as the Heathen. Of the Mozambique and Zambesi districts, the Rev. H. Rowley, of the S.P.G., gives a sad picture as an eye-witness. He speaks of "the few ignorant and generally immoral priests still to be found amongst the Portuguese in Africa," and adds, "I fear they are a shame to humanity—to say nothing of Christianity." He attributes the "utter relapse of the Native Christians into Heathenism," and the "melancholy deterioration of the Europeans," to these causes:—(1) the "reckless and wholesale administration of baptism;" (2) "unholy accommodation of Christian truth and observances to heathenish superstitions and customs;" (3) the neglect of education for the young; (4) the attempts to prop up waning influence by a pretended exercise of miracles; (5) the cruel punishments inflicted for the slightest deviation from the prescribed rules of the Church; (6) the slave-trade, the connexion with which of Romanism in Africa is illustrated by the marble chair to be seen until lately on the pier at Loanda, from which the Bishop used to bless the slave-ships.

The first Protestant Missions were those of the Moravians in *West Africa*. In 1736 they began work on the Gold Coast; but missionary after missionary succumbed to the climate, and after thirty years of patient effort the enterprise was abandoned. In 1752, the S.P.G. sent a missionary to the Guinea Coast, and in 1765, an ordained Negro; but no permanent work was established. In the closing years of the century the Baptist Society and the Glasgow Society sent evangelists to Sierra Leone, but some proved unfit men, one or two died, and there were none left when the Church Missionary Society began its now world-wide Missions by sending two men to the Susu country, near Sierra Leone. The Wesleyans soon followed, and the extension of their work along the coast to Yoruba and the Niger has gone on nearly *pari passu* with that

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of the C.M.S. These two societies now divide between them the large majority of the Native Christians in northern West Africa. Other important Missions on that coast are those of the American Societies in Liberia and the Basle Society on the Gold Coast. The English Baptists had a Mission at the Cameroons; but they were obliged to abandon it when the Germans annexed that territory. In West Africa south of the Equator, the Protestant Missions are of recent date. Since the determination of the course of the Congo, the Baptists, English and American, and the Congo Balolo Mission under Dr. Grattan Guinness, have made that river their special field. Bishop Taylor, of the American Episcopal Methodist Church, has led a party to Angola; and the American Board (Congregationalist) has a Mission in Benguela.

The Moravians were the pioneers also in *South Africa*, where they established themselves in 1792. The London Missionary Society followed in 1798, and with the history of its important work are associated the great names of Vanderkemp, Moffat, and Livingstone. The Scottish Mission, now under the Free Church, and whose centre is the well-known Lovedale Institution, began in 1821. The Wesleyans also have an extensive organization. But the special feature of South Africa is the work of Protestant Societies on the Continent of Europe. There is an interesting Mission of the Société des Missions Évangéliques, connected with the French Protestant Church, among the Basuto tribes. The Rhenish Society, the Berlin Society, the Hermansburger Society, the Dutch Reformed Church, the Norwegian Society, and the Finnish Lutheran Society, have Missions stretching from Damara Land on the west to Zululand on the east. The earliest Church of England Mission in South Africa beyond the limits of Cape Colony was that of the C.M.S. to Zululand, undertaken in 1837 at the instance of Captain Allen Gardiner. The missionary, the Rev. F. Owen, was compelled to leave after a year or two's trying experiences of the savage cruelty of the Zulu King, Dingaan, the predecessor of Cetewayo; and the Society never resumed the work. Extensive Missions have since been established in Zululand, Kaffraria, Natal, the Orange Free State, &c., under the auspices of the S.P.G.; and South Africa now boasts of nine bishoprics, viz. Capetown, Grahamstown, Maritzburg (Natal), Bloemfontein, Zululand, St. John's (Kaffraria), Pretoria (Transvaal), Mashonaland, and Lebombo.

Missionary work in the *North-East and East of Africa* began with the C.M.S. Mission in Egypt in 1826, which was extended to Abyssinia in 1830. The expulsion of the missionaries from the latter country led to the foundation of the East Africa Mission in 1844. Abyssinia is now the field of a Swedish Mission, and Egypt of the American United Presbyterians, the C.M.S. having a Mission at Cairo. In 1859, the Universities' Mission to Central Africa was established under the inspiration of Livingstone, and began its work on the Zambesi, but in 1864, after the death of Bishop Mackenzie, it was transferred to Zanzibar, whence it has since branched out again extensively on to the mainland. The United Free Methodists have a Mission near Mombasa. The modern enterprises of the C.M.S. on the Victoria Nyanza, and in the countries between that lake and the coast, of the London Missionary Society on Lake Tanganyika, and of the Scotch Churches on Lake Nyassa, date from 1874-5-6, when the news of Livingstone's death and the letters of Mr. Stanley roused Christian England to fresh exertions in behalf of the Dark Continent. Still more recent, for the most part, have been the labours of several German Societies within the German sphere of influence, viz. the Berlin Society, the Neuenkirche Society (which also has been engaged for some years near the coast at Mombasa, within what is now British East Africa), and the Evangelical German Society.

In *North Africa* (excluding Egypt and Abyssinia), the only Missions are those of the United Presbyterians in Algeria and of the undenominational North Africa Mission.

TABLE OF PROTESTANT MISSIONS IN AFRICA.

	North Africa.	West Africa.	East Africa.	South Africa.
Church Missionary Society . . .	Egypt	Sierra Leone Yoruba Niger	Mombasa, &c. U-Sugara Usukuma U-Gunda	
Society for the Propagation of the Gospel	Rio Pongas	...	Cape Colony Kaffraria Natal Zululand Orange State Transvaal Mashonaland
Universities' Mission to Central Africa	Zanzibar U-Sumbura Rovuma Nyassa	
Sierra Leone Native Church (C.M.S.)	Gambia Bullom, &c. Sherbro		
London Missionary Society	Urambo Tanganyika	Cape Colony Be-Chuama Land Kaffraria
Baptist Missionary Society	Congo River		
Wesleyan Missionary Society	Gambia Sierra Leone Gold Coast Yoruba Niger	...	Cape Colony Kaffraria Orange State
United Methodist Free Churches	Sierra Leone	Mombasa, &c.	
Primitive Methodists	Fernando Po		
Lady Huntingdon's Connexion	Sierra Leone		
Congo Balolo Mission	Congo River		
North Africa Mission . . .	Algeria Tunis Morocco Fez			
F. S. Arnot's Mission	Garanzanze		
South Africa General Mission	Cape Colony Natal
Soudan Mission . . .	Tri'poli			
Established Church of Scotland	Lake Shirwa Nyassa	
Free Church of Scotland	Ekumbani	Cape Colony Kaffraria Kaffraria
Scotch United Presbyterians . . .	Algeria	Old Calabar Liberia	...	
American Protestant Episcopal Church	Liberia Angola Congo River Bonguela Liberia Gaboon Congo River Sherbro Liberia Yoruba Senegal		
.. Methodist Episcopal Church			
.. Board (Congregationalist)		Indembaue	
.. Presbyterians . . .	Egypt			
.. Baptists			
.. United Brethren of Ohio			
.. Baptists: Southern Con- vention			
French Protestant Church		Zambesi R.	Basuto Land Transvaal
Swiss Canton De Vaud	
Basle Missionary Society	Gold Coast Camerouns Dahomey		
North German (Bremen)	
Rhenish Society (Barmen)	Cape Colony Damara Land Natal, &c. Orange State Kaffraria Be-Chuama Land Natal Transvaal
Berlin Society	German E. Af.	
Hermansburger Society	
Neuenkircher Society	German E. Af. British do.	
Evangclical German	German E. Af.	
Dutch Reformed Church	Cape Colony Natal Transvaal
Swedish Missions . . .	Abyssinia	...	...	Natal Transvaal
Norwegian Missions	Natal
Finnish Lutheran Society	Zululand Damara Land
Moravians	German E. Af.	Cape Colony Kaffraria

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CHRONOLOGICAL TABLE. WEST AFRICA.

- 1463.—Sierra Leone discovered by the Portuguese.
1502.—Sir John Hawkins began English Slave-Trade at Sierra Leone.
1771.—102 English slave-ships sailed for Africa, fitted up for 47,000 slaves.
1773.—Lord Chief Justice Mansfield pronounced freedom to the slave on English soil.
1791.—Sierra Leone Company formed.
1804.—Departure of Renner and Hartwig, the first C.M.S. missionaries.
1807.—Abolition of the Slave-Trade.
1808.—Sierra Leone transferred to the Crown.
1812.—Bullion Mission commenced.
1816.—Sierra Leone permanently occupied.
1819.—Success of Rev. W. A. B. Johnson's work at Regent.
1822.—Adjai (Samuel Crowther) liberated from slavery.
1825.—Fifty-three deaths of missionaries and their wives up to this date.
1827-8.—Fourah Bay Institution established by Rev. C. F. Haensel. Attended by six students—Samuel Crowther's name the first on the list.
1830.—Course of the Niger determined by Lander.
1834.—Christian Elias, liberated slaves at Sierra Leone, returned to the Yoruba country.
1840.—Tennis Mission commenced.
1841.—Government Niger Expedition. Schön and S. Crowther accompanied it.
1843.—H. Townsend visited Abeokuta.
Ordination of S. Crowther, first African clergyman, June 11th.
1845.—Yoruba Mission commenced.
1846.—Revs. H. Townsend and S. Crowther occupied Abeokuta.
1852.—Sierra Leone created a diocese: Dr. Vidal first bishop.
Lagos and Ibadan occupied.
1854.—Death of Bishop Vidal; succeeded by Bishop Weeks.
Second Niger Expedition. Ascent of Binué. The Native Church at Sierra Leone undertook to support its schools.
1857.—Niger Mission commenced.
Death of Bishop Weeks; succeeded by Bishop Bowen.
1859.—Death of Bishop Bowen; succeeded (1860) by Bishop Beckles.
1861.—British Annexation of Lagos.
1862.—Organization of self-supporting Native Pastorate at Sierra Leone.
- 1863.—Quinh and Sherbro Missions commenced.
1864.—Consecration of Rev. Samuel Crowther to Bishopric of Niger.
1865-6.—Bonny, in the Niger Delta, occupied.
1867.—Outhwaite at Abeokuta. Expulsion of the missionaries.
1868.—Bishop Crowther seized by a Niger chief; Consul Foll killed while rescuing him.
Brass, in the Niger Delta, occupied.
1870.—Bishop Cheetham succeeded Bishop Beckles.
1875.—Native Church at Sierra Leone undertook the separate charge of the Bullion and Quinh Missions.
1876.—Fourah Bay Coll. affiliated to Durham Univ. Organization of self-supporting Native Pastorate begun at Lagos.
1878.—Henry Venn mission steamer sent to Niger. Appointment of D. C. Crowther and H. Johns as Archdeacons on the Niger.
1882.—Bishop Ingham succeeded Bishop Cheetham.
1886.—Second Henry Venn sent to the Niger.
Special Mission at Sierra Leone and Lagos by Rev. and Mrs. S. W. Fox and Rev. F. W. Dodd.
1887.—Rev. J. A. Robinson Sec. of Niger Mission.
1889.—Rev. W. Allan visited West Africa.
1890.—March 30. Death of Rev. Dr. Schön.
Nov. 2. Rev. F. Nevill died at S. Leone.
1900.—Jan. 27. Opening of St. Stephen's Cathedral, Bonny.
Special Mission in Sierra Leone and Yoruba by Rev. S. A. Selwyn.
Soudan party under Rev. J. A. Robinson and Mr. Wilmot Brooke sailed February.
Dahomian incursion into Yoruba.
1891.—Appointment of Canon Missioner for Sierra Leone.
June 25. Death of Rev. J. A. Robinson.
Dec. 31. Death of Bishop Crowther.
1893.—March 6. Death of Mr. G. Wilmot Brooke.
May 23. Ijebu Ode occupied by British.
Nov. Ijebu country occupied by agents of Lagos Church Mission.
French forces occupied Abomey.
1893.—June 25. Consecration of Rev. J. S. Hill to the Bishopric in Western Equatorial Africa, and of Revs. C. Phillips and I. Oluwale Assistant Bishops.
1894.—Jan. 6. Bishop and Mrs. Hill died at Lagos.
March 4. Rev. H. Tugwell consecrated to succeed bishop Hill.

EAST AND CENTRAL AFRICA.

- 1844.—Krapf to East Africa. Landed at Mombasa, Jan. 3rd.
1846.—J. Reimann to East Africa. Rabai Mission (Kisumu) founded.
1848-9.—Important journeys of Krapf and Reimann into the Interior. Discovery of Mount Kilima Njaro, May 11th, 1848.
1850.—Krapf published a Vocabulary of East African languages. Plans formed for a chain of Mission stations into the Interior.
1851.—Krapf's expedition to Ukamba.
1852.—Krapf and Erhardt's visit to Usambara.
1855.—Reimann and Erhardt sent home a map showing a great inland sea in the Interior.
1857.—Burton and Speke's first expedition.
1858.—Discovery of Lake Tanganyika and the Victoria Nyanza.
1860.—Universities' Mission under Bishop Mackenzie.
1861.—Visit of Speke and Grant to Uganda.
1862.—Death of Bishop Mackenzie.
1864.—Universities' Mission transferred from the Zambesi to Zanzibar.
1867.—Universities' Mission occupied Usambara.
1870.—Stanley's journey to find Livingstone.
1871.—Parliamentary Committee on the East African Slave-Trade.
1873.—Sir Bartle Frere's mission to Zanzibar.
1874.—The news of Dr. Livingstone's death revived public interest in East Africa.
Reorganization of the C.M.S. Mission at Mombasa under Rev. W. S. Price.
Stanley's second journey.
Consecration of Bishop Steere of the Universities' Mission.
- 1875.—Establishment of C.M.S. Freed Slave Settlement near Mombasa.
Cameron crossed Africa. Stanley in Uganda. Scotch Missions on Lake Nyassa.
1876.—Mpwapwa occupied by C.M.S.
1877.—I.M.S. Mission to Lake Tanganyika.
1881.—Death of Krapf, Nov. 26th.
1882.—Death of Bishop Steere. Succeeded by Bishop Smythies.
1883-4.—Joseph Thomson's journey through the Masai country to the Victoria Nyanza.
1884.—Bishop Hannington consecrated, first Bishop for Eastern Equatorial Africa.
1885.—Bishop Hannington's journey through Masai country. Murdered in Usoga.
Moschi occupied by C.M.S.
1886.—Bishop Parker consecrated.
Anglo-German Delimitation Treaty.
1887.—St. Paul's Church, Rabai, opened.
1888.—Death of Bishop Parker.
Emin Pasha Relief Expedition.
1890.—Consecration of Bishop A. R. Tucker.
Anti-Slavery decree of Sultan of Zanzibar.
1892.—Taveta occupied by C.M.S.
Bishop Hornby consecrated first Bishop of Nyassa (and now Likoma).
1894.—April 17. Uganda declared a British Protectorate.
Death of Bishop Smythies.
1896.—Succeeded by Bishop Richardson.
Bishop Maples consecrated.
" " drowned in Nyassa Lake.
British Parliament pass vote for railway to Uganda.

(A full Chronology of the Uganda Mission is given on page 64.)

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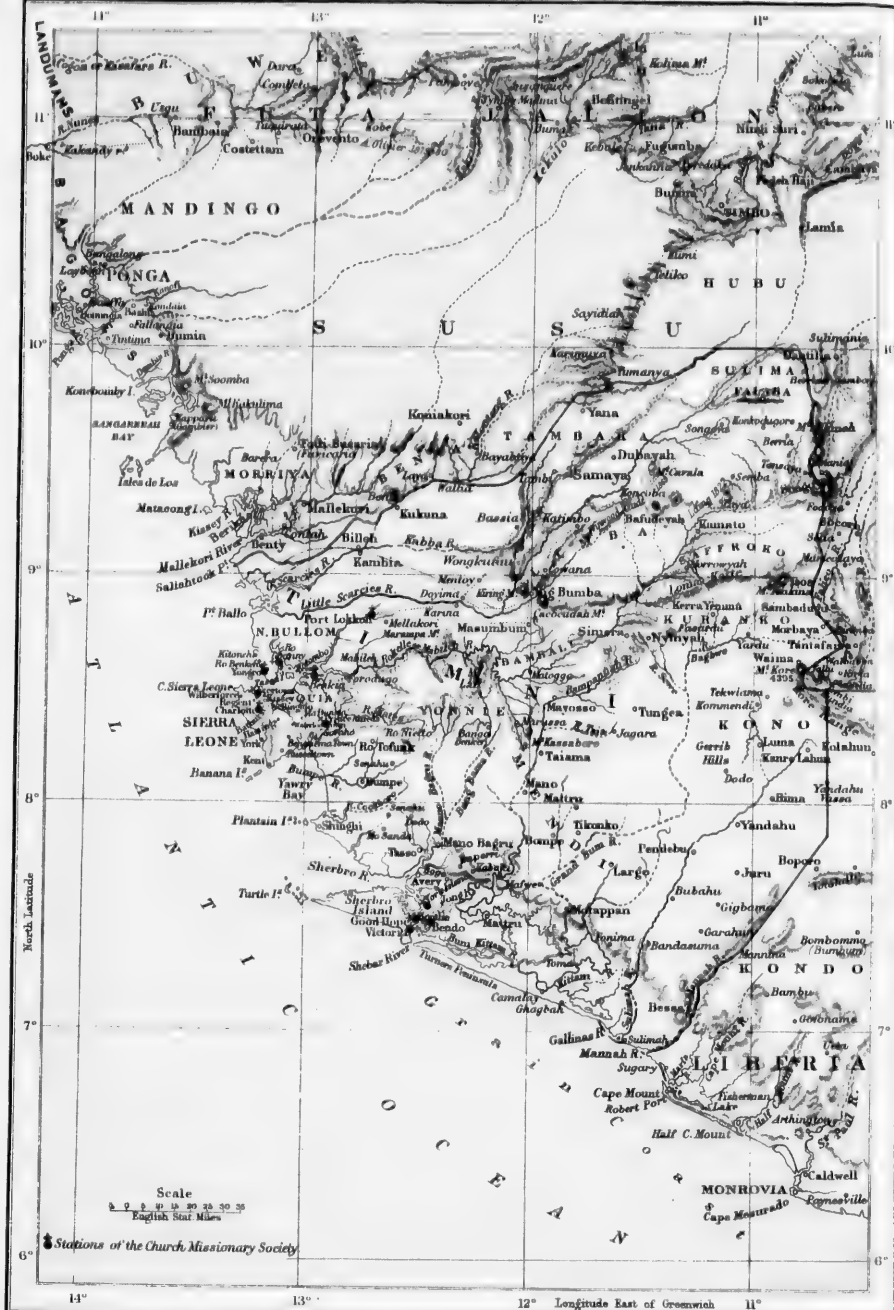
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WEST AFRICA.

WEST AFRICA, as usually understood, is that part of the continent stretching along the coast from the River Senegal to the Cameroon Mountains; and inland to include all the basin of the Niger; the Great Sahara bounding it on the north, and its eastern limits being about the longitude of Lake Tchad. The vast districts farther south, watered by the Ogowé and the Congo, are now sometimes called "West Africa," but in this article the term is used as not reaching below the Equator.

The Niger is the great river of Western Africa, but our notice of this mighty stream is reserved for the article on the Niger Mission. The greater part of its vast basin is separated from the coast districts formerly known by the name of Guinea, not by a succession of mountain chains, as was till recently supposed, but by the escarpments of the continental plateau, which, when seen from the lowlands, present the aspect of a continuous range. No part of Africa better displays the illustration of the inverted dish, already referred to,—the Guinea coast exactly representing the flat rim of the dish. Several rivers drain these littoral districts, the largest being the Senegal and the Gambia, and the Volta in Ashanti. The old names for the several sections of the sea-board, derived from their characteristic productions, viz. Grain or Pepper Coast, Ivory Coast, Gold Coast, Slave Coast, have dropped out of use, except the third of these, Gold Coast.

Great political changes have in recent years taken place in this region.

The Portuguese still retain a remnant of their ancient dominion and about the Rio Grande basin. The Grain Coast continues to be occupied by the Republic of Liberia, formed in 1823 by an American Colonization Society for negro freed men from the United States. The English retain their old Crown Colonies of Gambia and Sierra Leone; the Gold Coast also, where there were formerly both Dutch and Danish settlements, has become almost entirely British by the purchase of the Danish territory in 1850, and of the Dutch districts in 1872, followed by the overthrow of the Ashanti kingdom in 1874, and the extension of the protectorate as far inland as 9° N. latitude. Farther east the British protectorate has also been extended from the flourishing colony of Lagos, northwards over the whole of Yoruba-land, and eastwards over the Lower Niger and Delta, and in the Oil Rivers territory as far as the Cameroons, which became a German possession in 1884. In the same year the Germans also occupied the district of Togo-land, between the Gold Coast and Dahomey, and since then they have extended their influence in this district northward in the neighbourhood of the great inland market of Salaga.

But all the rest of this region, from about the meridian of Timbuktu to the West Coast, and from the Sahara southwards to the Gulf of Guinea, has passed into the hands of the French. In fact, with the exceptions above specified, France now claims the whole of West Africa, from Cape Blanco to the Ivory and Slave Coasts, and has recently (1892-3) asserted her claim by the overthrow of Behanzin, King of Dahomey, and of the powerful Sudanese chiefs Samori and Ahmadu, as well as by numerous treaties, establishing her protectorate over the territories of the Princes of Kong and of Fieba, and other potentates within the Niger bend. The vast region thus acquired and acknowledged by international conventions as within the French sphere of influence, is now officially named "French Soudan," an expression which already figures on the latest maps of West Africa. But in March, 1893, the newly-acquired territories in Upper Guinea were, for administrative purposes, divided into three separate departments: *French Guinea*, the *Ivory Coast*, and *Benin*, each under a governor responsible to the Colonial Ministry.

West Africa is peopled by an immense number of races and tribes, almost all of them of the well-known negro type. The most important of the negro tribes and nations are the Jolof (properly



Wolof), and the Mandingo, in Senegambia; the Susu, on the Rio Pongas; the Temné or Timneh, inland from Sierra Leone; the two formerly savage kingdoms of Ashanti and Dahomey; the Yoruba nation, inland from Lagos; the Ibo, on the Lower Niger; and the Hausa, north of the Niger Confluence. The Hausa territory proper, now under Fulah rulers, comprises the central part of Sudan between Bornu and the Niger. But the Hausa language has a much wider range, being the chief medium of intercourse between Lake Chad and the Guinea Coast. Its influence is yearly spreading, and it is at present spoken or understood by probably 20 million Natives. In 1892 an influential Association was formed in London to promote the study of the Hausa language and people, in commemoration of the services of the Rev. J. A. Robinson, who died in 1891 at his work as a Missionary in the Niger Territory. Mr. Robinson's brother, the Rev. C. H. Robinson, spent three months at Kano (1894-5) under the auspices of this Association.

But more remarkable and more powerful than any others is the great **The Fulah.** Fulah nation, which, since the beginning of the present century, has become dominant over a large part of the interior of Western Africa. The Fulah are distinct from the Negro. Their colour is not so black, and in physical appearance they are much handsomer; but they speak an agglutinating stock language of the ordinary Soudanese type. They have been called by various names, Fulah, Futah, Fulbe, Fellatah; the meaning of all being supposed to be "light brown," as opposed to Jolof, "black." They were no doubt originally invaders from the north; and being fanatical Mohammedans, their progress has been the main cause of the great spread of Islamism in West Africa in the present century. Their sway dates from the year 1802, when a Fulah chief, Sheikh Othman Dan Fodié, professed to have received a message from God commanding him to go forth and conquer the Pagan tribes. In the Central Soudan they have founded the powerful Sultanates of Sokoto and Gando, since 1885 British protectorates, and in the extreme west they held a commanding position in Futa-Jallon and other parts of Senegambia, until reduced by the French in 1892-3. If Hausa is the language of commerce in West Africa, Fulah is the language of conquest.

These Mohammedan and semi-Mohammedan nations present a wide and inviting field for missionary effort, but scarcely anything has yet been done to give them the Gospel. At Sierra Leone, missionary work almost from the beginning was concentrated on the liberated slaves. The other Missions along the coast have all been to the Heathen. On the Upper Niger, Bishop Crowther and Bishop Tugwell have had free access to the rulers of the Fulah states. Many missionaries at Sierra Leone have testified to the readiness of the Moslem traders who come there from the interior to converse on Christianity.

The principal Christian Missions in West Africa have already been enumerated in the introductory article on Africa. The first Mission undertaken in the field of Heathendom by the Church Missionary

Early C.M.S. Missions: Society was to the Susu people, on the Rio Pongas, north of Sierra Leone, in 1804. The Society had already prepared and printed in the Susu language a Grammar, Vocabulary, Spelling-book, three simple Catechisms, and the Church Catechism, employing for that purpose an agent of the Glasgow Missionary Society who had been for a short time on the coast. This was in fact the very first work done by the Committee. The Susu Mission, however, was not actually set on foot till 1808; although the first two missionaries, Renner and Hartwig, went out in 1804. The next tribe to be brought under Christian instruction was the Bullom, among whom a missionary settlement was opened at Yongro, opposite Sierra Leone, in 1812, by Nylander, a devoted missionary who, for nineteen years, faithfully laboured for Africa, and died there in 1825 without having once returned home. In 1815 a fourth

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missionary settlement, called Gambier (after Lord Gambier, then President of the Society), was opened about seventy miles north of Sierra Leone. These pioneering efforts were carried on under the most discouraging circumstances, and were attended with serious loss of life. In 1817 the slave-trade revived, and at the instigation of the slave-dealers the mission buildings were destroyed by fire. On all sides the opposition became so formidable that the missionaries were compelled to withdraw from the settlements they had formed and to take refuge in Sierra Leone.

The Sierra Leone Mission itself will be noticed in the next section. The Church Missionary Society never resumed its work on the Rio Pongas, wider openings having meanwhile presented themselves elsewhere. But a new Mission was established there in 1854 by a Church of England Association in Barbadoes; and it is still carried on in connexion with the S.P.G. An interesting incident may be related in connexion with the first missionary, the Rev. H. J. Leacock, a native of Barbadoes. Immediately after his arrival on the Rio Pongas he was attacked with fever, and while lying in his hut his heart was unexpectedly cheered by a pressing invitation from the Native Chief of Fallanjia, who, on receiving him, greeted him warmly, and then, with much agitation, to Mr. Leacock's astonishment repeated the *T. Deum*. This chief, whose name turned out to be Richard Wilkinson, had been in England forty years before, and had lived for three months under the roof of the venerable commentator, Thomas Scott. When he left England on his return to Africa in 1812, he was specially commended in prayer (see C.M.S. Report, 1813, pp. 56, 114, 121), but for a long time it seemed as if those prayers had been offered in vain, for he relapsed into Heathenism. In 1814, however, having been laid low with sickness, he came to himself, and he constantly prayed that a missionary might be sent to him. When, therefore, Mr. Leacock arrived, he felt that his prayer had been answered: he at once gave land to the Mission, and, until his death in 1861, the old chief proved a warm and zealous friend of the cause. Thus the bread cast upon the waters was found after many days.

The Bullom Mission was resumed in 1861, and was in 1875 transferred by the C.M.S. to the Sierra Leone Native Church, which still carries it on. So also is the Mission founded by the Society in Sherbro.

In 1840, the Society began a Mission to the Tinné or Timneh people, occupying for that purpose Port Lokkoh, a place of some importance sixty miles up the Sierra Leone River, on the caravan route to the far interior. The Rev. C. F. Schlenker resided there for ten years, and did a remarkable linguistic work, but the Mission had then to be closed owing to Mohammedan hostility. Subsequently a negro clergyman from Jamaica, the Rev. T. Wiltshire, laboured among the Tinné at Magbele in Quiah; but in 1860 his house was plundered, and he had to fly for his life. The work in Quiah was resumed three years later at other places, and is now continued by the Sierra Leone Church. Port Lokkoh was re-occupied as an outpost by the Society in 1875, and the Gospel is patiently preached both to the Tinné, Heathen and Mohammedan, and to the African traders from Sierra Leone who are settled there. There were 174 adherents in 1894. Falaba, a town some 230 miles from the coast and near the frontier of British territory, was visited in 1894, and again in 1895, with the view to its early occupation.

The other C.M.S. Missions in West Africa are in the Yoruba country and on the Niger, which will be described in separate sections.

The most important of the Missions of other societies on the coast are the Wesleyan, which extend with some intervals from the Gambia to the Niger. Among the most interesting Missions is that of the Protestant Episcopal Church of America at Cape Palmas, where Bishop Payne laboured for thirty years amid many difficulties but with manifest blessing; and that of the Basle Society in Ashanti. Few Missions have undergone more fiery trials than the latter (see a sketch of its history

Pongas Mission.

Tinné Mission.

Other Societies.

in the *C.M. Intelligencer*, Oct. and Nov., 1874), or shown more persevering faithfulness. The British campaign in Ashanti in 1874 resulted in the deliverance of two of its missionaries who had been four years in captivity.

Nowhere is the curse of Babel a greater obstacle to both material progress and missionary effort than in West Africa. Dr. Cust reckons **Negro Languages.** 195 languages and 49 dialects in the Negro linguistic group; and of these about 150 languages and 40 dialects may be reckoned to "West Africa;" to which must be added the Fulah language, of which five varieties are registered. By far the greater part of the information which has thus been collected and classified has been derived from missionaries. The Rev. Dr. S. W. Koelle, who was a C.M.S. missionary at Sierra Leone from 1847 to 1853 (as well as for many years afterwards at Constantinople), compiled a remarkable work, "*Polyglotta Africana*," containing brief comparative vocabularies of no less than 200 languages and dialects which he found spoken by the liberated slaves at Sierra Leone.

The Susu books, which the C.M.S. published in 1802, as stated above, were almost the first in any West African language. Since then, much linguistic work has been done by C.M.S. missionaries. Nylander prepared a Grammar and Vocabulary and portions of the New Testament in *Bullom*; Schlenker and Alley, a Grammar and Dictionary, Traditions and Proverbs, the New Testament and the Pentateuch, parts of the Prayer-book, and Bible Stories, in *Tenné*; Koelle, Grammars and Vocabularies in *Vei* and *Bornu* (*Kanuri*), and proverbs in *Kanuri*; Schön and H. Johnson, Grammar, Vocabulary, and part of New Testament, in *Mende*; Schön, Grammar, Dictionary, Primer, &c., and parts of the Old and New Testaments, in *Hausa*; Reichardt, Grammar, Vocabulary, Primer, St. Mark's Gospel, &c., in *Fulah*. (See also the sections on the Yoruba and Niger Missions.)

Little public recognition has rewarded these missionary scholars who have toiled so patiently through long years in reducing previously little known or unknown languages, and in rendering into them the Word of God. But Koelle's "*Polyglotta Africana*" and works in *Vei* and *Kanuri*, obtained the Volney prize awarded annually by the French Institute to the best linguistic work; and the same honour was gained in 1877 by Schön's *Hausa* studies and translations. Schön received the degree of D.D. *honoris causâ*, from the University of Oxford, in 1884. Dr. Cust says, "The great propagandists of linguistic knowledge in Africa, as in Asia, America, and Australasia, have been the missionaries of Christ's kingdom. In many languages the Scriptures are the only book, and the scholar would be devoid of all feeling of gratitude if he did not heartily thank the Missionary for opening out to him channels of information hopelessly concealed."

SIERRA LEONE MISSION.

Sierra Leone proper is a rich and fertile peninsula on the West Coast of Africa, about twenty-six miles long by twelve broad; but the boundaries of the colony extend southwards to the borders of Liberia, including Sherbro Island. The shore is low; but rugged mountains rise in the interior to the height of 3000 feet, the serrated outline of which suggested the name of the locality. The area of the whole colony is 15,000 square miles, with a population (1891) of 180,000; but the population of Sierra Leone proper (400 square miles) was 74,835, of whom 224 were whites, 40,790 Protestants, 571 Roman Catholics, 7396 Mohammedans, the rest Pagans.

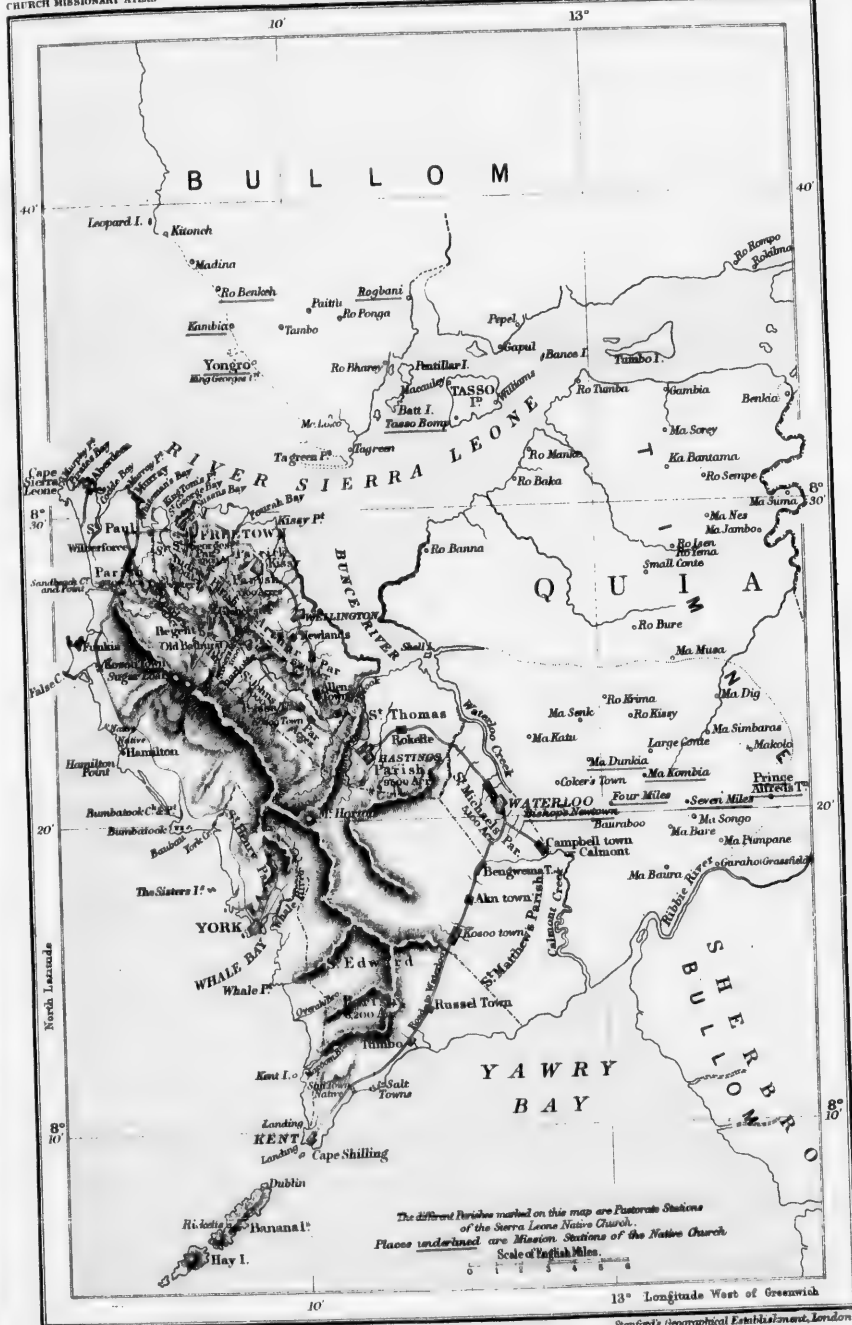
Sierra Leone was known to the Portuguese as early as A.D. 1463, and shortly afterwards became an *entrepôt* of the negro slave-trade. (See the article on Africa, page 20.) In 1787, Granville Sharp, commiserating the runaway slaves who had con-

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SIERRA LEONE

CHURCH MISSIONARY ATLAS



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gregated in great numbers in London after Lord Mansfield's decision that they were free, procured their settlement on the peninsula. A dreadful mortality shortly afterwards reduced the settlers to one-half, and a Native chief seized the opportunity for plundering the settlement, and drove the colonists to seek for shelter in Bunce Island. Four years later, an Association, called afterwards the Sierra Leone Company, promoted by Wilberforce and other opponents of the slave-trade, was incorporated, and obtained possession of Sierra Leone, and of various forts and factories on the Gold Coast. In October, 1794, Freetown, the capital, was destroyed by the French. The Governor of the settlement at the time was Zachary Macaulay, father of Lord Macaulay, afterwards an active member of the C.M.S. Committee, and well known for his unwearied labours during forty years for the suppression of the slave-trade and the emancipation of the slave.

In 1808, the year after the Abolition of the Slave-Trade, the settlement was transferred to the British Crown, with a view to its being employed as the principal location of the Africans recaptured from slave-ships. These "liberated Africans," as they were called, were accordingly landed at Sierra Leone: the adults being employed in the cultivation of the ground, and the children put to school. For many years the population was considerably augmented in this way, some 2000 rescued slaves being added to it annually. These having been kidnapped from almost every part of Africa, there were soon gathered at Sierra Leone representatives of more than a hundred tribes, speaking widely different languages; and English therefore naturally became the common tongue.

The moral condition of the poor degraded creatures thus collected together was most deplorable, and for some years Sierra Leone presented sad scenes of barbarism, immorality, and superstition. The Natives of different tribes lived in open hostility. When clothing was given to them they would sell it, or throw it away. The purity of family life was unknown among them. Their religion consisted of a belief in *gree-grees* or charms, as the only preservative against the malice of evil spirits.

It was not until 1816 that the Church Missionary Society undertook systematic missionary work at Sierra Leone; but the colony **C.M.S.** served as a base for the Susu and Bullom Missions (see *supra*, **Mission, 1816.** pages 28, 29), and one of the missionaries usually acted as colonial chaplain. In 1812-14, the Government were in negotiation with both the C.M.S. and the Wesleyans with a view to their providing education for the freed slave children; and in the latter year the "Christian Institution" was founded on Leicester Mountain, with Butscher as Principal. But in 1816, when fifteen missionaries and eleven wives had gone to Africa, and when fifteen out of the twenty-six were dead,—when the Susu and Bullom Missions were being carried on in constant difficulty and danger owing to the hostility of the natives,—and when not a single adult convert had been baptized,—the C.M.S. Committee sent out one of their own **Bickersteth's** body, the Rev. Edward Bickersteth, to inquire on the spot into **visit.** the position and prospects of the work. He visited the Rio Pongas, and admitted the first six African converts to the Lord's Supper on Easter Day, April 14th. But his main work was the formation, in consultation with the Governor of Sierra Leone, Sir Charles McCarthy, of plans for the systematic division of the colony into parishes and the provision of churches and schools; the Society to supply missionaries and schoolmasters, and the Government to defray part of the cost of instruction for the liberated slaves. Upon Sierra Leone, therefore, the missionary force was now concentrated.

Then it pleased God to pour out His blessing. By the labours of Butscher (but he died in 1817), Nylander, Wilhelm, Düring, W. A. B. Johnson, and others, thousands of the liberated slaves were brought under Christian instruction, and within three years a marked change came over

the whole colony. Johnson's work at Regent was especially blessed. He entered on his duties in June, 1816, and on the 14th he wrote, **Work of W. A. B. Johnson.** "If ever I have seen wretchedness it has been to-day. These poor depraved people may indeed be called the offscouring of Africa. But who knows whether the Lord will not make His converting power known among them? With him nothing is impossible." His first congregation consisted of nine persons. Three years afterwards, the average number of worshippers at Regent was 1200 on Sunday, and 500 at daily prayers; there were 260 communicants; and 500 scholars of all ages were at school. On Easter Day, 1819, he baptized 110 adults, and administered the Lord's Supper to 253 persons. A few days after, when he left for a short visit to England, hundreds bid him a tearful farewell, saying, "Massa, suppose no water live here, we go with you all the way till no feet more." He returned the following year, and continued his work, but fell a victim to yellow fever in 1823. His name, like those of his brethren, was taken by many of the baptized ex-slaves; and among the present African Johnsons are some of the ablest of the race.

Independent testimonies to the extraordinary change in the people now multiplied. In 1820, Sir G. Collier, commodore of the West African squadron, wrote to the Admiralty, "More improvement **Results:** under all circumstances of climate and infancy of colony is scarcely to be supposed. . . . I have attended places of public worship in every quarter of the globe, and never did I witness the services of religion more piously performed or more devoutly attended to than in Sierra Leone." In 1822, the Chief Justice, the Hon. E. Fitzgerald, stated that while in ten years the population had increased from 4000 to 16,000, the number of criminal cases for trial at quarter sessions had fallen from *forty to six*, and that of the six, "not one was from any of the villages under a missionary or schoolmaster." Twenty years later, in 1842, a Parliamentary Committee gave the following testimony:—

"To the invaluable exertions of the Church Missionary Society more especially—as also, to a considerable extent, as in all our African settlements, to the Wesleyan body—the highest praise is due. By their efforts, nearly one-fifth of the whole population—a most unusually high proportion in any country—are at school; and the effects are visible in considerable intellectual, moral, and religious improvement—very considerable under the peculiar circumstances of such a colony."

There were, however, seasons of severe trial and disappointment. Sierra Leone again and again justified its title of "the white man's grave." Out of eleven missionaries and their wives who landed in 1823, six died in that year, and three more within eighteen months afterwards. By **"The White Man's Grave,"** the beginning of 1826, twenty-two years after the first party sailed for West Africa, only fourteen (missionaries, schoolmasters, and wives) remained out of seventy-nine who had been sent out; the greater part of the remainder being dead. "The churchyard of Kiskey," wrote Bishop Vidal in 1852, "with its multiplied memorials of those not lost, but gone before, is a silent but eloquent witness to the kind of schooling which the missionary for Africa requires." Through the consequent weakness of the Mission, stations were frequently bereft of labourers, and this led to much spiritual declension among the people. Meanwhile the population was rapidly increasing by the constant influx of fresh cargoes of rescued slaves; and the mission staff was quite inadequate to cope with the continually increasing work. Nevertheless, spiritual blessing continued to be vouchsafed; while in external prosperity both the Colony and the Church in it grew rapidly.

The grievous mortality among the European missionaries was overruled to teach the Society a great lesson, the necessity and the value of **Fourah Bay Native agency;** and in 1827 Fourah Bay College was started. The first name on the roll of its pupils was Samuel Crowther, who had been brought to Sierra Leone four years before as a freed slave.

boy, and had been baptized Dec. 11th, 1825. After several years, both of learning and of teaching, he became the first African clergyman, being admitted to holy orders by Bishop Blomfield, in London, June 11th, 1843. On Dec. 3rd in that year he preached the first sermon by a Native in Sierra Leone to an immense and joyful congregation. In the fifty years that have since elapsed, more than eighty African clergymen have been ordained, about fifty of whom had passed through Fourah Bay College. That institution was affiliated to Durham University in 1876, between which time and 1891 twenty-seven students took the Durham B.A., several of whom were also licentiates in Theology. The College has been successful whenever it has had a competent Principal; but it has at times had to be suspended for want of one, owing to sickness and death. The Rev. F. Nevill, Principal from 1884 to 1889, should be specially mentioned. He died at his post.

Two other important educational institutions were established in 1845, the Grammar School, and the Female Institution now called the **Schools**. Annie Walsh Memorial School. With the former will always be associated the name of the Rev. James Quaker, a Native clergyman, who was a tutor in it almost from the first, and was Principal from 1860 to 1882. Under his able management it attained a high reputation, which is well maintained under his son-in-law, the Rev. O. Moore. The school is not only self-supporting, but its funds sustained the charge of a substantial enlargement and other improvements to the building in 1889. At a gathering of "Old Boys" held in that year, some 200 who happened to be in Freetown at the time responded to the Principal's invitation, and they included, besides several clergymen, the Acting Queen's Advocate, the Postmaster, an Assistant Colonial Secretary, the Acting Colonial Surgeon, the Army Schoolmaster, doctors and lawyers in full practice, &c. Some of the girls of the Annie Walsh School have taken Durham certificates of proficiency in general education.

The Diocese of Sierra Leone was established in 1852, chiefly at the instance of the C.M.S. The first bishop was the Rev. O. E. Vidal, a Sussex clergyman who had been led to devote rare linguistic talent to the study of the Yoruba and other African languages in the hope that he might have opportunities of aiding missionaries in translation work, and who had actually helped S. Crowther in compiling his Yoruba Dictionary. He was only permitted to labour as a bishop two years, dying at sea while returning to Sierra Leone from a visit to the country whose language he had so strangely acquired. In 1855 he was succeeded by Bishop Weeks, who had been a C.M.S. schoolmaster and missionary in the colony from 1824 to 1844. He, too, was taken to his rest after less than two years' work, and in the same way, having caught a fever in the Yoruba country. The next bishop was Dr. Bowen, who had been a C.M.S. missionary in Palestine. He likewise fell a victim to the climate in 1859, less than two years after his consecration. Thus in seven years three bishops had gone out, and the bones of all three lay in Kissey churchyard. The next two, Bishop Beckles (1860-69) and Bishop Cheetham (1870-81) were mercifully spared to preside over the Church for several years, and to return in fair health and strength to England. The present bishop, Dr. Ingham, was consecrated Feb. 24th, 1882. To every one of the six Bishops the Church in Sierra Leone has, under God, owed much.

Very early in the history of the Mission, the C.M.S. Committee foresaw that the time would come when the Native Church must learn to be "self-governing, self-supporting, and self-extending." In 1862, the Church was formally organized on a footing independent of the Society, and passed (in the words of one of the African clergy) "from a missionary state into a settled ecclesiastical establishment, under the immediate superintendence of the Bishop." Ten Native pastors and their parishes were at once transferred, and all the others have been transferred since. The Articles of

Arrangement defining the constitution of the Church were revised in 1890. The Native Church is now entirely self-governing, and the edifice might perhaps ere this have been crowned by the appointment of an African Bishop, but for the fact that the chief Government officials are Englishmen, and the episcopal stipend is paid by the State. A native clergyman, the Rev. James Robbin, was appointed Archdeacon of Sierra Leone in 1887.

The converts were trained from the first in the habit of supporting their own church ordinances by the system of weekly class payments, and this system, perpetuated to the present day, now gives the Sierra Leone Church 900*l.* a year. In 1854, the Native Church undertook the cost of the

elementary schools in the various parishes, some 800*l.* a year. **Self-supporting;** An annual grant of 500*l.* which the Government had made to the Sierra Leone Church was withdrawn in 1887, and the Society's grant-in-aid, which had been annually diminished for many years, entirely ceased in 1889; with the exception of small grants from the Henry Venn Fund and other sources, the Native Church is now wholly self-supporting. At the close of the financial year ending April, 1894, the funds showed a credit balance of over 1300*l.* The total revenue of that year was about 2000*l.* This was independent of the school funds. Half at least of the school-going children of the Colony are found in the day-schools of the Native Church, the maintenance of which entailed in 1887 an expenditure of 1324*l.* Individual members of the Church also are showing conspicuous liberality. In 1883, Bishop Ingham opened a new church on Tasso Island, which had been built at the sole cost of an African gentleman; and in the same year, the leading bookseller at Freetown, also an African, invested 1000*l.* for the benefit of the Church's pastoral, educational, and missionary work.

The Church is also self-extending. In 1840, the Native Christians voluntarily established a Church Missionary Auxiliary, which in its first year remitted home to the Parent Society 87*l.*, and which in the thirty years from 1845 to 1874 remitted 7000*l.* In 1875, from being an auxiliary of the C.M.S., this organization became the Missionary Society of the Native Church, "the Sierra Leone Church Missions," receiving and expending the missionary contributions of the Colony formerly remitted home, and now exceeding 400*l.* a year. The Bullom and Quiah Missions are now worked by this body.

Sierra Leone greatly needs, however, a higher development of spiritual life. There is much to encourage in the external development of the Church; but it has not yet shown such zeal in the spread of that Gospel to which it owes its many blessings as would make it a centre of light to the Heathen and Mohammedan countries of the interior. At the instance of Bishop Ingham, efforts on the lines of parochial missions at home have been made from time to time with marked blessing. In 1885 the Rev. S. W. Darwin Fox, with Mrs. Fox, and the Rev. F. W. Dodd, and in 1889 the Rev. S. A. Selwyn, went out from England to conduct Special Missions in the parishes of Sierra Leone and Lagos; and in 1891 a "Canon Missioner," the Rev. J. Taylor Smith, was appointed with a view to the spiritual advancement of the congregations. If Sierra Leone be compared, however, not with what it might be, but with what it was, we can but exclaim, What hath God wrought! The Rev. Dr. W. Allan, Vicar of Bungay, who visited the Colony on behalf of the Committee in 1888, wrote as follows:—

"The people flock to church and chapel; there are no unbaptized children of professing Christians; they conduct family worship to a very large extent; some of them attend services held as early as 5.30 or 6 a.m.; they attend in large numbers the various weekly class-meetings, held usually at 7 a.m. (I have seen as many as 250 women present when I made my appearance unexpectedly at that hour at Trinity Church, Kissy Road, and nearly as many men at the same hour in the evening); they contribute their weekly payments of 1*d.* or upwards for Church purposes with what we should regard as remarkable regularity and readiness, though local complaints on this subject are very numerous; the young people as they come forward for confirmation are able to engage in extempore prayer with a freedom

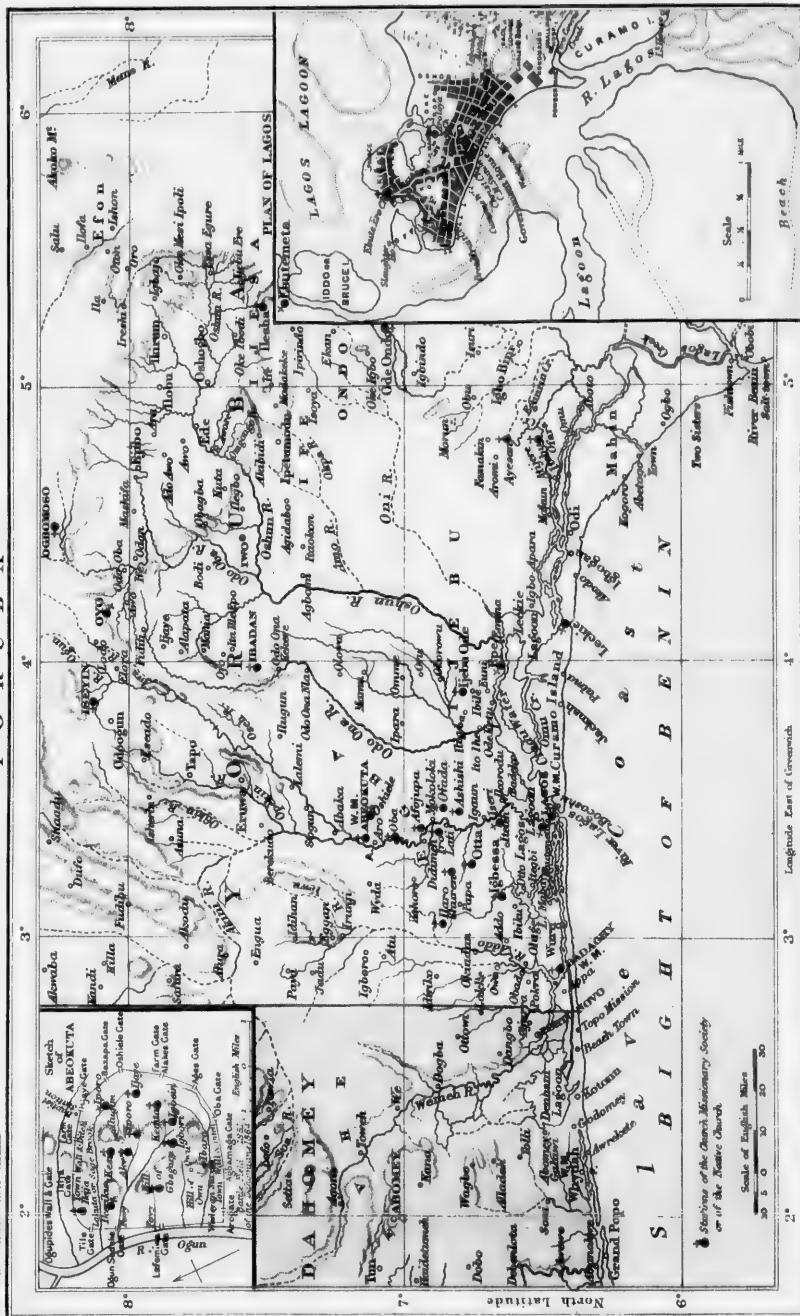
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that astounds an Englishman, and the proportion of communicants to the congregation, or to the entire population, is startling, if not appalling. At Trinity Church, Kissey Road, for example, they have over 1000 communicant members, while the church itself could not hold more than 800. At Regent the population, I was told, is 700, the number of communicants 300, and over 200 were actually present on the last occasion of its administration, previous to my visit. The outward observance of the Lord's day is also a remarkable feature, and puts London, and most country places, lamentably to shame. The road from Fourah Bay to St. George's Cathedral, Freetown, a distance of nearly two miles, is lined every week-day with petty traders doing business in the open air as well as in their little shops, and the thoroughfare itself blocked with hawkers, purchasers, and others bearing burdens on their heads, whereas on Sunday there is not a single shop open, and as I went into town to preach at the Cathedral, I hardly felt comfortable at observing that my own hammock-bearers were the only individuals to be seen bearing a burden on the Sabbath-day."

YORUBA MISSION.

The Yoruba people, under which term are included the Yoruba proper and Yoruba Land, all the Yoruba tribes now known by other names, Egba, Ijesha, Jebu (or Ijebu), Ondo, Ifé, Eyo, Ketu, &c., number upwards of 3,000,000. In recent years (1888-92) all the Yoruba chiefs have accepted the British protectorate, agreeing to discontinue human sacrifices, to part with none of their territory to any other foreign power, and to afford protection to all Christian missionaries. They occupy a territory bounded towards the sea by the Bight of Benin and extending northwards to the central tableland through which flows the western branch of the Niger. For some miles from the coast the country, though fertile, is often low and swampy, but more inland it becomes diversified with hill and plain.

There are many traditions regarding the origin of the Yoruba people, some pointing to them as of foreign extraction, others as an indigenous race. According to one, a place called Ifé was the cradle not only of their nation, but of the whole human race. To this day it is regarded as a place of the greatest sanctity by all the Yoruba tribes. They are an enterprising and commercial people, and colonies of them are found on the Upper Niger, and as far distant as Kano in the Hausa country. The Yoruba towns are large and regularly built, and have considerable populations.

At the time the interior of this country was first visited by Englishmen, Captain Clapperton found that the capital of the kingdom of the Yoruba was at Katunga (or Oyo), the deserted site of which is beyond the limits of the map opposite, but is marked on the larger map of the Niger. It was destroyed early in the present century by the Mohammedan Fulahs, aided by the Yoruba of the important town of Ilorin, who had also embraced the Moslem creed. The invaders would have forced their way down to the sea but for the determined resistance of the Yoruba of Ibadan, who in a great battle signally defeated them, and thus put an end to their further conquests. Ilorin, however, is now a dependency of the Fulahs, and the Yoruba have formed a new capital, also called Oyo.

The Yoruba nation suffered more than any other from the West African slave-trade. The sea-board of its territory was formerly called Enslaved and Free. The Slave Coast, and the whole country inland was devastated. In the Egba districts alone 300 towns were destroyed within fifty years. About 1825 the scattered Egbas began to gather together again. The refugees from no less than 153 ruined towns combined for mutual protection, and around a rock 200 feet high, called Olumo, there sprang up a great city, four miles in diameter within its walls, and peopled with 100,000 souls, to which they gave the name of Abe-okuta, or Under-stone. It stands on the river Ogun, 70 miles from the coast. Meanwhile large numbers of Egba slaves had been rescued by British ships, and, like others, had been taken to Sierra Leone; and about 1838 some of them began to make their way back to their native land. The first to go were of those who were still idolaters, and they went avowedly to get away from their Christian neighbours; but several of the latter soon followed, and a regular trade sprang up between Sierra Leone and Badagry, then the port of the Yoruba country. The Christian emigrants (if men who were really going

home may be so termed) petitioned that a missionary might be sent to Abeokuta to minister among them; and this petition was the origin of the Yoruba Mission.

A preliminary visit was paid to Abeokuta in January, 1843, by Mr. Henry Townsend, then a missionary of some years' standing at Sierra Leone. He was warmly received by the principal chief, Shodeke, and returned to Sierra Leone, and to England, with a most favourable report; and he and Mr. Gollmer, with Samuel Crowther (who was an Egba), were commissioned to begin the new Mission.

On December 18th, 1844, the missionary party sailed from Sierra Leone, and landed at Badagry, January 17th, 1845. A serious disappointment met them at the outset. A day or two after their arrival, the news came that Shodeke, the friendly chief of Abeokuta, was dead; and although, soon afterwards, a kindly message came from his successor, Sagbua, the disturbed state of the country caused their detention at Badagry for eighteen months. Efforts were made in the meanwhile for the good of the Badagry people (Popo tribe). They were taught to cultivate farms and gardens, and extensive plantations were the result. Sir T. F. Buxton (then lately dead) had supplied money for the material improvement of the Africans; and by means of it 150 prizes were given away in the first year to successful cultivators. The people soon learned the difference between the slave-dealers and the missionaries; but no immediate spiritual fruits appeared, and Badagry, though occupied from that time to this, has always remained one of the most barren of mission-fields.

At length the way was made clear for their proceeding to Abeokuta, and that in a very remarkable manner. A notorious slave-dealer at Abeokuta. Porto Novo, named Domingo, finding his traffic in human flesh much impeded by the tribal wars, sent an embassy with 200*l.* worth of presents to the Abeokuta chiefs, asking them to open the road, and promising to supply the best cloth, tobacco, and rum in exchange for slaves. But *with* this embassy the missionaries contrived to send a trusty messenger to Sagbua. Domingo's bait took: the road was opened, and a letter from Sagbua invited the "white men" to come up immediately. Thus the slave-dealer cleared the way for the Gospel of liberty; and on August 3rd, 1846, Townsend and Crowther entered Abeokuta, amid the heartiest manifestations of welcome, not only from the Christian Sierra Leone people already settled there, but from the population generally, and particularly from Sagbua.

In 1848, the Egba chiefs spontaneously took occasion, by a visit of Mr. Townsend to England, to send a letter to the Queen, thanking her for having rescued so many of their countrymen from slavery, and begging that further measures might be taken to put an end to the slave-trade and open Yoruba to lawful commerce. "We have seen your servants the missionaries," the letter added; "what they have done is agreeable to us. They have built a house of God. They have taught the people the Word of God, and our children beside. We begin to understand them." A gracious reply was returned by her Majesty through the Earl of Chichester, which was delivered at a great gathering of chiefs and elders, on May 23rd, 1849, accompanied by two splendid Bibles, English and Arabic, and a steel corn-mill from Prince Albert. Part of the letter was as follows:—

"The Queen and people of England are very glad to know that Sagbua and the chiefs think as they do upon the subject of commerce. But commerce alone will not make a nation great and happy, like England. England has become great and happy by the knowledge of the true God and Jesus Christ. The Queen is therefore very glad to hear that Sagbua and the chiefs have so kindly received the missionaries, who carry with them the Word of God, and that so many of the people are willing to hear it."

The Yoruba Mission had thus begun with great promise, and for several years it held the first place in the interest of the friends of the Society. At Abeokuta large spiritual blessing was vouchsafed. On August 3rd, 1849, Crowther wrote, "This Mission is

Success of
the Mission.

to-day three years old. What has God wrought in this short period! We have 500 constant attendants on the means of grace, 80 communicants, and 200 candidates for baptism." Persecution, the work of the *babalawos* (priests of Ifa, the most popular Yoruba god), was bravely borne by the converts, and their numbers continually increased. When

Extension. Bishop Vidal held the first confirmation in Abeokuta, in 1851, there were more than 500 candidates. The Mission was gradually extended to other towns. Ibadan was occupied by D. Hinderer, Ijaye by A. Mann, and Oshiele, Oyo, Iseyin, Ishagga, Ilesha, &c., by catechists. At the same time Mr. Venn, supported by Sir T. D. Acland, Sir E. N. Buxton, Mr. Clegg of Manchester, and other philanthropists, was endeavouring to foster legitimate commerce at Abeokuta, especially the production of cotton; and the large cotton trade now carried on with England through the port of Lagos was initiated by his efforts. The very first cotton-gins used in Abeokuta were a gift to the Mission from the Baroness Burdett-Coutts.

The subsequent history of the Abeokuta Mission has been a chequered one. The Egba state itself has been frequently endangered by the invasions of the savage army of Dahomey. Between 1851 and 1876 the Dahomians invaded its territory seven times, destroying towns and carrying the people into captivity. More than once Christian converts and catechists were captured. In 1851, John Baptist Dasalu was taken, painfully tortured, sold as a slave, and conveyed across the Atlantic to Cuba, where, after a time, he was set free on the intervention of the British Government. In 1862 the town of Ishagga was utterly destroyed by the Dahomians, who crucified one Egba Christian named Moses Osoko, and kept others in cruel captivity for several years, one of them only escaping to Lagos in 1880. Abeokuta itself, however, has always repulsed the invaders. The Christian converts have taken a prominent part in its defence; and in 1875, a night attack by them under the Christian balogun or war-chief, John Okenla, issued in the retreat of the whole Dahomian army. The last incursion was in the spring of 1890, when several towns in the neighbourhood of Abeokuta were attacked, and over 1200 people carried off into slavery. On this occasion some 12,000 refugees sought asylum in Abeokuta, and although belonging to a tribe with whom the Egbas had long been at variance, were liberally helped in their distress by the heathen chiefs as well as by the Christians.

Not less disastrous to the country than these invasions have been the inter-tribal wars between the different sections of the Yoruba people themselves, principally caused of late years by jealousies and disputes regarding trade-routes to the coast. In one of these wars, in 1862, Ijaye was destroyed by the Ibadan people; Mr. and Mrs. Mann narrowly escaped with their lives, and Mr. Roper was taken captive. For four years Mr. and Mrs. Hinderer were shut up in Ibadan, and suffered many privations. This was mainly due to the hostility of the Ijebus, who occupy the territory between Ibadan and the coast. In the spring of 1892 these people arrested an Ijebu Christian who had volunteered to convey letters for Mr. Harding from Ibadan to the coast, and after detaining him in irons for four days, put him to death. Ijebu Ode, the capital, was occupied by the English in May, 1892.

The work at Abeokuta prospered until 1867, when disputes between the chiefs and the British authorities on the coast, fostered by some ill-disposed Africans from Sierra Leone, led to a popular outbreak against the Mission, the expulsion of the missionaries (not as Christians, but as Englishmen), and the destruction of the mission buildings. For four years no white man was allowed in Abeokuta, but the Native Christians held together under their own clergy and leading laity, and increased in numbers. Townsend paid short visits in 1871 and 1875; from 1877 to 1879 the Rev. James Johnson, one of the leading Native clergymen was in charge; and since the latter year it has been again occupied by

Dahomian Invasions.

Inter-tribal Wars.

Mission expelled.

European missionaries. Repeated efforts were made by some of the chiefs between 1887 and 1891 to expel the missionaries and plunder the Christians, but they were on each occasion abandoned on the Christians showing a disposition to resist measures of violence.

Four Native clergymen and twenty-four unordained teachers minister to the Christians, about 2800 in number, in the nine districts of the interior. Abeokuta and in the neighbouring farm villages. Their contributions amount annually to about £700. For twenty-two years, from 1869, when Hinderer left, until 1891, Ibadan was under the care of Daniel Olubi, a Native clergyman, who was one of Hinderer's early converts, assisted by several catechists. The state of the Christians has continued to be very satisfactory in respect to their attitude towards domestic slavery and polygamy and intoxicating liquors, more so indeed than that of the Abeokuta congregations. Ogbomosho was occupied by two lay European missionaries in 1894. Native clergymen are stationed at Ode Ondo, Ilesha, and Oyo; and the influence which these isolated workers have won in their respective spheres has been acknowledged by the Lagos Government, which has at various times availed itself of their help to promote peace among belligerent tribes. Mr. Alvan Millson has lately written:—"It is to their influence that so much of the good work lately undertaken for promoting peace in the interior is due. In this cause these native clergymen have carried their lives in their hands, and have meekly undergone dangers and insults, which would not be unworthy of any of the old workers in the cause of Christianity." Since the acceptance by the chiefs of the British Protectorate and the cessation of the intertribal wars, extensive itinerating tours have been made by the missionaries, and large numbers listen readily to the Gospel everywhere. In 1893 the Rev. S. S. Farrow visited Ilorin, and was received favourably by the Mohammedan king. At the close of 1894 Bishops Tugwell and Phillips travelled from Lokoja on the Niger to Ilesha through the Ekiti country, previously unvisited by any white man, and were accorded a most hearty reception. Native catechists have since been stationed among the Ekiti people.

The extent of the temptation to which the Natives, both on the coast and in the interior, are exposed by the liquor traffic, is attested in the strongest terms both by travellers and missionaries. Bishop Tugwell, at a public meeting held at Lagos in the summer of 1895, declared from his own observation that the traffic was spreading with alarming rapidity throughout the Yoruba country, and expressed his opinion that if the effect of a civilized government tended to the demoralization and degradation of the people, such as he had witnessed, it would have been far better for them if they had never been brought under such civilizing influence.

The first missionaries to the Yoruba country landed at Badagry. Lagos, the natural port, on an island at the mouth of the Ogun, the river on which Abeokuta stands, was at that time unsafe, being the great centre of the slave-trade. In 1851, Lord Palmerston, then Foreign Secretary,—who took great interest in West Africa, and in that same year gave Mr. Venn and S. Crowther a long interview regarding Abeokuta and Dahomey,—determined to deal a final blow at the sea-going traffic by stopping the export of slaves at Lagos. Kosoko, the king of Lagos, having refused to sign a treaty providing for this, was deposed in favour of a rival claimant to the throne, Akitoye, who at once signed the treaty, and was placed under British protection. After his death, however, in 1855, his son and successor, Docemu, failed to fulfil his obligations, and the slave-traffic was still carried on clandestinely. At length, in 1861, Lord Palmerston's Government (he was now Premier) resolved to annex Lagos and other places on the coast; and Docemu having received due compensation, his kingdom became a British Colony. From that time Lagos has greatly prospered,

and it is now the most populous and flourishing port on the West African coast.

Missionary work was begun at Lagos immediately after the protectorate was established, in 1852, by the veteran C. A. Gollmer; and among those who have since laboured there have been J. A. Maser, A. Munn, J. A. Lamb, and J. Vernal. There are now five churches in Lagos itself; one, Christ Church, Ejiji, for the English-speaking population, white and black, and four for the Yoruba-speaking Natives, viz. St. Peter's, Faji; St. Paul's, Breadfruit; Palm Church, Aroloya; and Ebute Ero; besides which there is a sixth on the mainland, across the lagoon, at Ebute Meta. The five latter are served by Native clergymen, whose respective parishes form a Pastorate organization on the same plan as the one in Sierra Leone, and are independent of the Society. Breadfruit alone, of which the Rev. James Johnson is incumbent, has a congregation of 1400 souls, a communicant roll of 480, and raises nearly 1000*l.* a year for religious objects. This church is built on the site of the old barracoon, the building in which the slaves waiting to be shipped were formerly confined. The parochial schools in Lagos are managed by a Native School Board; and a Missionary Society, called the Lagos Church Missions, has an annual income of about 200*l.* During 1890 the Lagos Auxiliary Association of the B. & F.B.S. sent to that Society in London a free contribution amounting to 130*l.*, besides which 175*l.* was paid to the same Society on purchase account, 100*l.* of which was for Yoruba copies of God's Word. There are Native clergymen and congregations also at Otta, a village on the road to Abeokuta, and at Badagry. The whole number of Native Christian adherents connected with the C.M.S. in these coast districts is 4100.

At Lagos the Society has a Training Institution (about to be transferred to Oyo), a Girls' Seminary, and a Grammar School. The last-named institution has hitherto been under a Native clergyman as Principal, and is entirely self-supporting, the tuition fees of its eighty pupils in 1890 amounting to over 300*l.*, besides what was paid for board.

Lagos is included by letters patent within the jurisdiction of the Bishop of Sierra Leone, as it was a British possession at the time when Bishop Ingham was consecrated, but the Yoruba country on the mainland was a part of the titular diocese of the Bishop of the Niger territories (Bishop Crowther). It was agreed, however, by a mutual arrangement between the successive Bishops of Sierra Leone and Bishop Crowther, that the Yoruba congregations should look to the former for Episcopal help, and some of the interior stations were accordingly visited by them, though necessarily at long intervals. In June, 1893, the Rev. J. S. Hill was consecrated to succeed Bishop Crowther, with the title of "Bishop in Western Equatorial Africa," and at the same time two experienced Native clergymen, the Revs. C. Phillips and I. Oluwole, were consecrated as Assistant Bishops for the Yoruba country. Bishop Hill and Mrs. Hill died at Lagos a few weeks after landing there, on January 5 and 6, 1894. The Rev. Herbert Tugwell, who had been Secretary of the Yoruba Mission since 1890, was summoned home and consecrated to the see on March 4, 1894. Bishop Ingham appointed Bishop Tugwell as his Archdeacon for the Island of Lagos.

A large amount of linguistic work in Yoruba has been done by the missionaries. In 1843, Crowther published a brief Grammar and Vocabulary, and in 1852 an enlarged edition, which in its turn was superseded by his Yoruba-English and English-Yoruba Dictionary. The Bible, the Prayer-book, the "Pilgrim's Progress," the "Peep of Day," Barth's Bible Stories, and Watts's Catechism, have been translated, and hymn-books, class-books, &c., compiled. There is a permanent Translation Committee of Europeans and Natives at Lagos. The Mission Book-shop on the island received 182*l.* for books sold in 1892.

NIGER MISSION.

The River Niger, which in its upper course is known as the Joliba, and lower down as the Kworra (Quorra), rises in the mountains of Futa Jalon, not more than 200 miles inland from Sierra Leone; but it flows 2000 miles before reaching the sea. Its course is at first directly away from the sea, in a north-easterly direction, to the borders of the Sahara at Timbuktu; then towards the south-east as far as the confluence of the river with its largest affluent, the Binuè; and finally due south to the head of the Gulf of Guinea.

Throughout a great part of its course the Niger flows through formerly powerful Mohammedan states, all of which have during the last ten years been brought within the sphere of influence of the French and English. According to the Anglo-French agreement of August, 1890, the French sphere of influence comprises the whole of its upper and middle course as far south as Say, which lies exactly under the meridian of Paris. All the rest is included in the territory of the British Royal Niger Company, which was chartered in 1886, and which has established its suzerainty over the whole of Central Soudan as far east as Bornu. A line drawn from Say to Barrawa on Lake Chad indicates the respective limits of the French and English spheres in this direction, the understanding being, that all fairly belonging to the Fulah Empire of Sokoto shall be assigned to the Niger Company. This great trading and political Association has thus extended its authority over the most fertile and most densely peopled region of the Soudan, some 500,000 square miles in extent, with a population variously estimated at from 20 to 35 millions. Within its sphere is comprised nearly the whole course of the Binuè, that is, the great eastern affluent of the Niger, which at the Confluence is broader than the main stream itself. The Binuè has been navigated for over 500 miles by steamers and steam-launches almost to its source, and its headwaters, formerly supposed to communicate with Lake Chad, are now known to have no connexion with that basin.

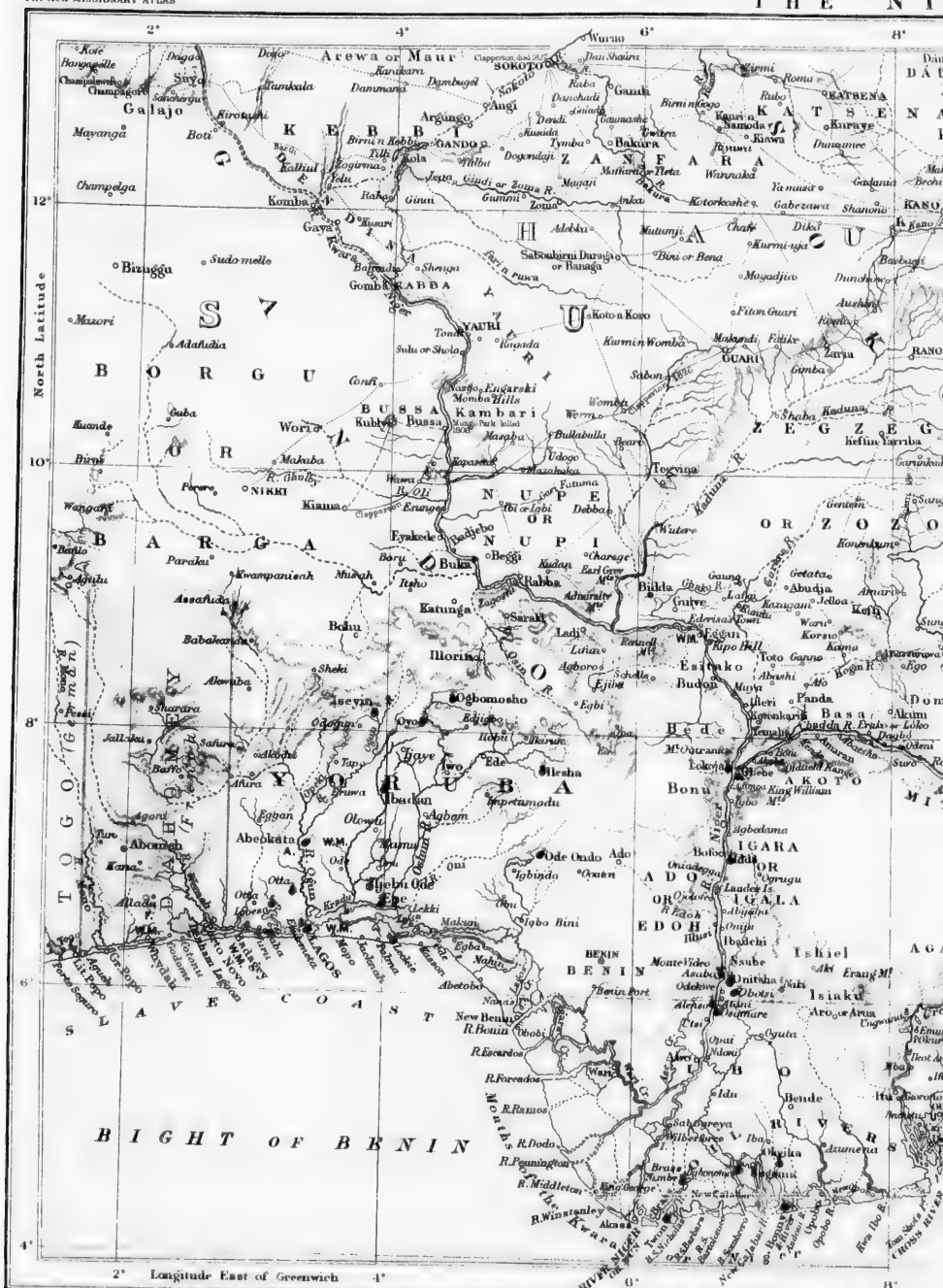
The most numerous peoples along the course of the Niger, all Mohammedans, are the Mandingans (Bambarras and others), the Fulahs, Hausas, and Songhays. On its banks are the important towns of Bamaku, Segu, Timbuktu, Say, Bussa Rabba, Egga, and Lokoja. Farther east in the old Hausa States, now ruled by the Fulahs, are the cities of Sokoto, Wurno, Gando, Kano, Yakoba, and Bida. Kano and Yakoba, each with many thousand industrious inhabitants, are probably the greatest commercial cities of North Central Africa.

Below the Binuè confluence, the power of the Mohammedans is at an end; most of the petty pagan kings on the Lower Niger and in the Delta have accepted the protectorate of the Niger Company. About 140 miles from the sea the river divides into twenty-two diverging branches, connected by intersecting channels, forming an extensive delta. This delta extends along 120 miles of coast in the Gulf of Guinea, forming a maze of canals forking into the lagoons of Lagos at one end, and the inlets of the Old Calabar River at the other. The triangular region occupied by the delta system forms a vast mangrove swamp. Seen from the ocean, the river mouths appear only as breaks in the continuous green line of mangrove jungle fringing the coast. The tidal mud furnishes a congenial soil for the mangrove, whose branches, sending down fresh roots to spring up in turn as fresh trunks, multiply indefinitely. The tribes of the Lower Niger have very little civilization, and are extremely degraded and superstitious. At the trading-ports in the Delta, however, Bonny, Brass, New Calabar, Akassa, &c., European intercourse has worked considerable changes, and the chiefs have become very wealthy through the traffic in palm-oil. The trade of the river has increased enormously of late years, the value of the exports rising from £30,000 in 1870, and £230,000 in 1888, to over £859,000 in 1894. They consist chiefly of palm-oil, gums, hides, rubber, kernels, and vegetable butter,

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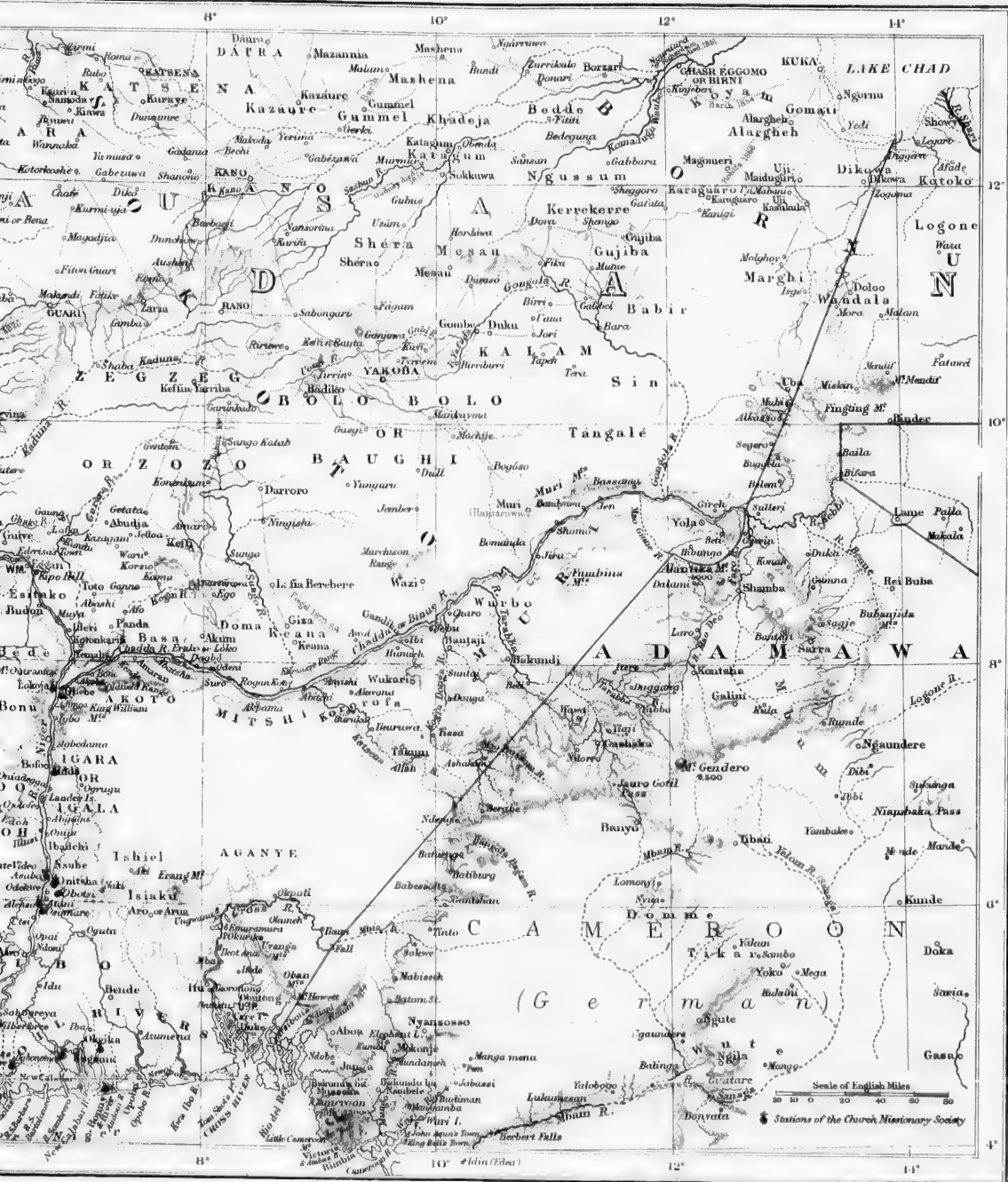
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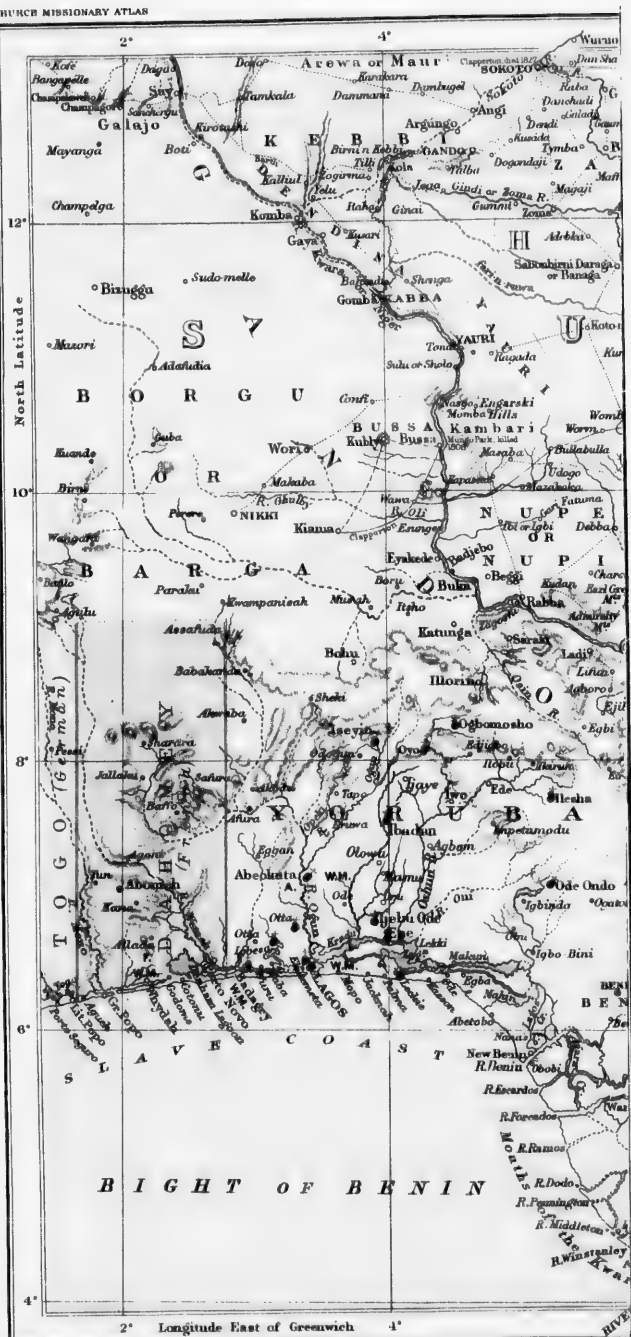
THE NIGER



Other Missions

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Printed by George Philip & Son, Ltd., London.



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Explorers of the Niger.

Lander's discovery was received in England with enthusiasm; and a mercantile enterprise was set on foot by Mr. Macgregor Laird, with the view of introducing profitable commerce into Central Africa by the new highway. Two steamers with that object ascended the river in 1832; but the attempt was not successful.

First Niger Expedition.

For twelve years public opinion allowed no further exploration of the Niger. The second Expedition, consisting of one steamer,

Second Niger Expedition.

to receive Christian teachers; and the Society determined to establish a Niger Mission, and to conduct it chiefly by African agents.

Yet three years more elapsed before anything could be done, and it was only in response to an earnest appeal by a deputation from the Church Missionary Society to Lord Palmerston that a small steamer was allowed to make a third ascent of the river in 1857, which enabled the Mission to be started. It was arranged that Crowther should go in her, with a staff of picked native teachers to be placed at six different stations. But at this juncture, Bishop Weeks of Sierra Leone and two English missionaries there died, and the bereaved Mission could not spare the men intended for the Niger; and Crowther was accompanied by one Native clergyman and one interpreter, both of whom he stationed at Onitsha. The steamer was wrecked at a point more than 400 miles from the sea, and Crowther, unable to get away, was detained on the upper river for a year and a half, when at last he reached Lagos overland through the Yoruba country. In 1859 he again went up; but after that visit, for two whole years, there was no way of ascending the river; and this difficulty of communication interfered again and again with the progress of the Mission.

Nor were other checks and obstacles wanting. Besides Onitsha, the first stations were Gbebe, at the Confluence, and Ida half-way between that point and Onitsha; but Gbebe, after being the scene, in 1862, of the first baptisms on the Niger, was destroyed in a civil war, and the converts were scattered; and Ida was temporarily abandoned owing to the treachery of a chief, who seized Crowther and demanded a heavy ransom for his release.

In 1864 the important step was taken of raising to the Episcopate the African missionary who had been so intimately connected from the first with the opening of the Niger; and on St. Peter's Day in that year Samuel Crowther was consecrated in Canterbury Cathedral the first Bishop of the Niger. A Yoruba by birth, he had been one of the victims of the slave-kidnapping wars in Yoruba described in the preceding article. He was shipped at Lagos as a slave-boy in 1822, rescued by H.M.S. *Myrmidon*, taken to Sierra Leone, educated by the C.M.S. missionaries, baptized in 1825, employed as a school-teacher, ordained in 1843, sent to Abeokuta in 1844, and, having been a member of both the earlier Niger Expeditions, appointed leader of the new Niger Mission in 1857. After thirty-four years of labour on the Niger, twenty-seven as Bishop, he died December 31st, 1891, at Lagos, where his remains were interred with every mark of reverence and affection from Europeans and Natives alike.

It was after Crowther's return to the Niger as Bishop that the Missions in the Delta were begun. Bonny was occupied in 1866; Brass in 1868; New Calabar in 1875; Okrika in 1884. The occupation of BONNY was in response to an invitation sent by the titular king, Pepple, who had visited England, to the Bishop of London. This place was already becoming prosperous through the rapidly growing palm-oil trade; but it bore a bad character for its degrading superstitions and cruel customs. Cannibalism, which had been rife only three or four years before, was scarcely extinct; human sacrifices were offered at the burial of chiefs; the *ju-ju* or fetish temple was paved and decorated with the skulls and bones of enemies who had been killed and eaten; and among the most sacred gods were the lizards that infested the town. A school-chapel was opened, and a native teacher appointed; but for several years no fruit appeared. Gradually, however, inquirers, chiefly slaves, came forward. On Jan. 1st, 1872, St. Stephen's Church was opened, and on Trinity Sunday in that year the first five converts were baptized. The baptism of nine more persons on the following Christmas Day was the signal for a violent persecution, which lasted more than four years, and in the course of which two converts bravely met death rather than deny their Lord, while others endured severe sufferings. In 1878, when the edicts against Christianity were at last

Third Niger Expedition.
Mission begun.

Disasters and Difficulties.

The first African Bishop.

Delta Mission:
Bonny and Brass.

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withdrawn, the church suddenly became crowded. A new and much larger church was built in 1888, and opened by Bishop Crowther in January, 1889, being designated "St. Stephen's Cathedral," the cost of which was little short of 2000*l.*, contributed by the Native chiefs and people. Some 8000 people were present within and without the building at the morning service. Okrika, in the heart of the Delta, which is approached by creeks dominated by Bonny, was occupied in 1884. The Bonny Christians have carried the Gospel to numerous market centres in the Kwa district, distant from 70 to 100 miles from Bonny; and in 1889, Bishop Crowther opened several chapels built by the converts. The history of the Brass Mission was for a time somewhat similar. The earlier converts were much persecuted; but in 1876 the king, Ockiya, threw his fetishes into the river and handed his principal idols to the Bishop (they are now in the Church Missionary House in London); and he was afterwards baptized, and died a Christian. Iron churches bought at Liverpool were put up at Nembe and Tuwon, the two chief towns of the Brass River (one of the Niger mouths) in 1884 and 1886, at a cost in each case of little short of 1000*l.* The prosperity of these places has greatly diminished of late years, and the zeal and purity of the congregations has also suffered a decline. At the beginning of 1895, in retaliation for an attack by the people of Nembe on the Royal Niger Company's station at Akassa, which was followed by revolting acts of cannibalism, the town was burned by the Queen's troops. Ogbonoma, on the New Calabar River, was occupied in 1888, but the chiefs have strenuously opposed the Gospel from the first.

Higher up the river several stations have been opened. Lokoja, at the Confluence, was occupied in 1865; Osama'e in 1872; Asaba in 1875; Obotsi, near Onitsha, in 1883; Gbebe was reoccupied in 1879; and Ida was reoccupied in 1887. Many difficulties, however, have beset the Mission.

Trials of the Mission. The growth of trade has brought into the Niger an increasing foreign population, including some white men, but mostly semi-civilized Africans from other parts of the coast; gin and rum have been imported in appalling quantities; and as on the frontiers of civilization everywhere, the moral tone is of the lowest. The native agents have unhappily not always withstood the evil influences around them; and discredit has thereby in some places been brought upon the Mission.

With a view to strengthen the Mission and provide remedies for the evils besetting it, the Society has taken various steps from time to time. In order to facilitate frequent visitation of the stations, a steamer of light draught, appropriately named the

The "Henry Venn." *Henry Venn*, was provided in 1878, and replaced by another bearing the same name in 1884. In 1878, also, two of the leading African clergy, the Rev. Dandeson C. Crowther, son of the Bishop, the Rev. Henry Johnson, M.A., were appointed Archdeacons of the Lower and Upper Niger respectively; and an English Secretary was added to the staff, as the representative of the Committee, and to assist the Bishop by his presence and counsel.

Experience, however, proved the desirability of introducing European missionaries to labour side by side with the African agents, and endeavour to lead them on to more vigorous and more spiritual methods of work. In 1890 two parties, consisting of four clergymen, three laymen (one a medical missionary), and one lady, sailed. One of **Re-organiza-** these parties was for the work of the Lower Niger, residing at **tion and** Onitsha. The other party, under the leadership of the Rev. **Extension.** J. A. Robinson, who had previously been Secretary of the Mission, and Mr. Graham Wilmot Brooke, who had as an independent missionary made several unsuccessful attempts to reach the Mohammedan tribes of the Central Soudan, proceeded to Lokoja in the hope of reaching the Mohammedan peoples speaking the Hausa and Nupe languages. On June 25th, 1891, Mr. Robinson died from fever, and on March 5th, 1892, Mr. Brooke also succumbed from the same cause. At the time

of Mr. Brooke's death he had no European companion at Lokoja, every member of the original party, besides some more recent recruits, having for various reasons come home. Notwithstanding these trials and disappointments, an important work was effected during the two years between the arrival of the missionaries in April, 1890, and Mr. Brooke's death. Mohammedan visitors from Sokoto, Kano, Gando, Ilorin, and even from Tripoli, were conversed with and heard the Gospels read, and many carried away with them Arabic copies of a Gospel in manuscript made by themselves. Numerous out-patients were treated at the Mission Hospital, and an entrance to influential Moslem houses was gained.

On St. Peter's Day, 1893, the Rev. Joseph Sidney Hill, who was connected with the Yoruba Mission from 1876 to 1878, when in consequence of failure of health he was transferred to New Zealand, was consecrated Bishop of Western Equatorial Africa in succession to Bishop Crowther. As already mentioned, Bishop Hill died a few months after his consecration at Lagos, and was succeeded, on March 4th, 1894, by Bishop Herbert Tugwell. Out of a party of seven—including the Bishop and Mrs. Hill—sent out at the close of 1893, only one, the Rev. C. E. Watney, reached the Niger, and he died at Lokoja in 1895.

The Niger territories undoubtedly present a wide field for missionary effort. In the populous Ibo country there is a remarkable readiness of chiefs and people to receive instruction. It remains to be proved how far the vast regions of the Upper Niger and the Binué are at present accessible to the Christian missionary. Bida, the residence of the King of Nupé, was twice visited, in 1891 and 1892, by Dr. Battersby, and again by Bishop Tugwell in 1895, and showed no disinclination, but the contrary, to welcome visits of evangelists. The voyages of the *Henry Venn* up the Binué—especially that of 1879, when she ascended 140 miles beyond the furthest point ever reached before—disclosed that numerous tribes, now in the darkness of Heathenism, are ready to receive Christian teachers.

One of the difficulties of the Niger Mission is the large number of languages in use. *Idzo* is the language of the Delta; *Ibo* of both banks from the apex of the Delta to Onitsha; *Igara*, *Igbira*, *Kakanda*, and *Nupé* round about the Confluence, Nupé being the most important, as the language of the kingdom of that name above referred to. *Hausa* also becomes important at the Confluence. Archdeacon Johnson enumerates fifteen languages spoken at Lokoja, and these, and others on both the Binué and the Kworra, are discussed by Dr. Cust in his "Modern Languages of Africa." In Ibo, *Idzo*, *Igara*, *Igbira*, and *Nupé*, Primers and Vocabularies have been published, and portions of the Scriptures and the Prayer-book, the Ibo work being particularly well advanced. Almost all that has been done is the fruit of the labours of Bishop Crowther and his Native helpers; but the Ibo Grammar is Schön's. The important works of Schön in Hausa have been mentioned under the head of West Africa.

STATISTICS OF C.M.S. WEST AFRICA MISSIONS FOR 1894.

SIERRA LEONE.—C.M.S. Mission (Sierra Leone and Port Lokkoh): European Missionaries 4; European Ladies, 5; Wives of European Missionaries, 2; Native Clergy, 3; Native Lay Agents, 21; Native Christians, 434; Communicants, 198; Schools, 8; Scholars, 589. *Native Church*: Clergy, 12; Lay Teachers, 96; Christians connected with the congregations, 11,400; Communicants, 5640; Schools, 35; Scholars, 3471. [No returns received from some of the Native Pastors.]

YORUBA.—C.M.S. Mission: European Missionaries, 10; Wives of European Missionaries, 4; European Ladies, 9; Native Clergy, 14; Native Lay Agents, 43; Native Christian Adherents, 2049; Communicants, 711; Schools, 18; Scholars, 813. *Native Church* (Lagos and Abeokuta): Clergy, 6; Lay Agents, 70; Christian Adherents 6690; Communicants, 2341; Schools, 39; Scholars, 2268.

NIGER.—European Missionaries, 8; European Ladies, 5; Native Clergy, 3; Native Lay Agents, 31; Native Christians, 1496; Communicants, 381; Schools, 10; Scholars, 391.

(For Chronological Table of West Africa Missions, see page 26.)

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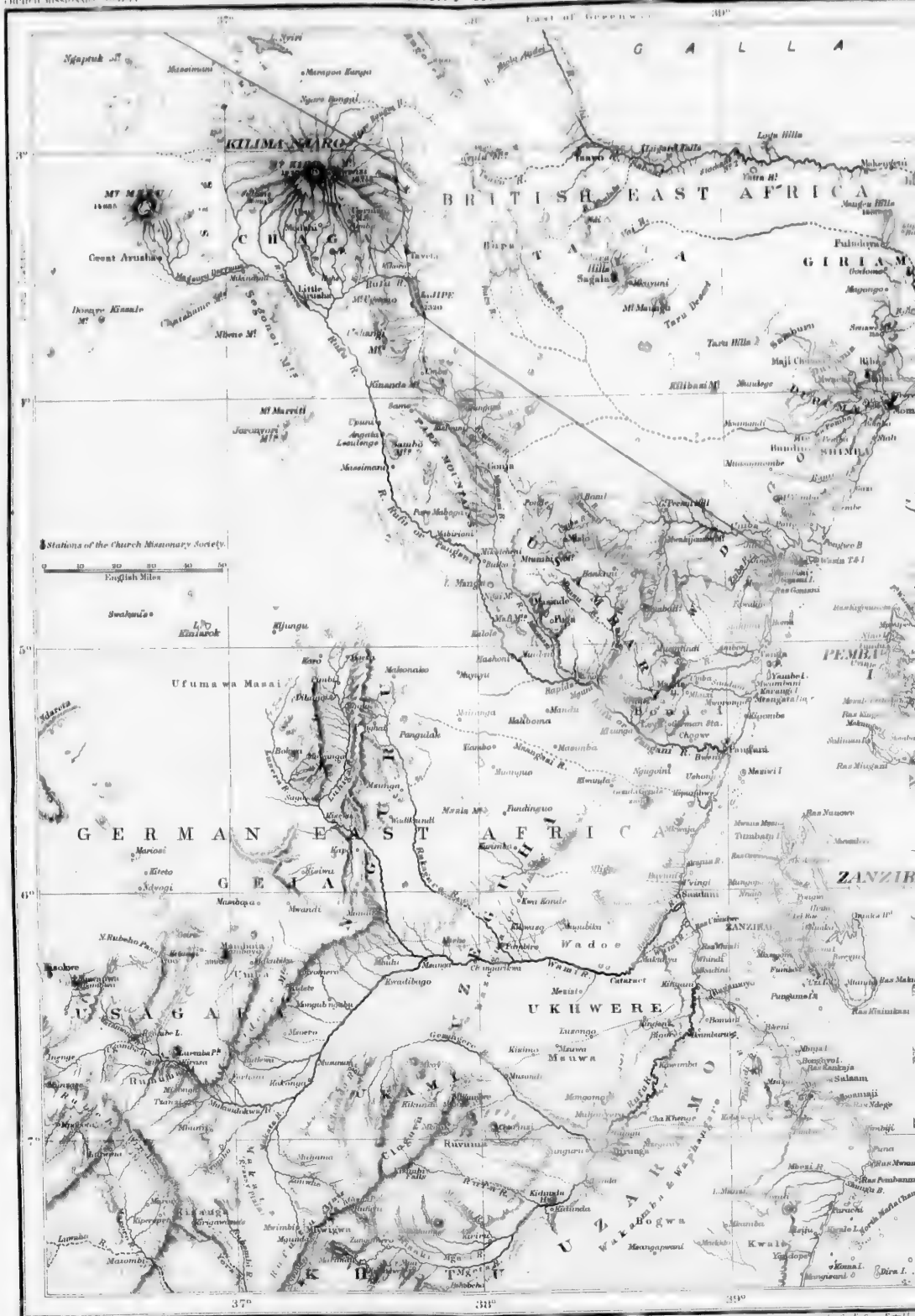
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Other Missions
 U. - Unions
 U.M. - United Methodist Free Ch.
 G.P. - German Protestant Soc.



The term "East Africa," like "West Africa," denotes in common usage a portion only of the coast to which it might properly be applied. "West Africa," as before explained, ordinarily means only the northern half of the west coast; and "East Africa" ordinarily means only the middle section of the east coast, from about Cape Guardafui to the mouth of the Zambesi. If it be allowed to reach inland to long. E. 30°, it includes the highest mountains and the largest lakes in the whole continent, and the sources of three out of the four great African rivers. Within this area, three of the five great linguistic divisions (see article on Africa) are represented. The Somali in the extreme eastern horn, the neighbouring Galla, the Masai tribes south of the Galla, and the Wa-Huma of Uganda and surrounding lands, belong to the Hamitic group; some of the Kavirondo people on the north-east side of Lake Victoria, besides numerous tribes in the Semliki basin, to the Negritie; and all the rest to the Bantu family.

There is a notable difference between West and East Africa in the fact that while, until the present century, barbarism has always reigned supreme along the West Coast, the East Coast enjoyed for many ages frequent intercourse and active trade with Arabia and Zanzibar. India, and the Portuguese navigators of the 15th and 16th centuries found fairly civilized and stable Arab governments. Under the Portuguese rule piracy and the slave-trade destroyed everything else; but within this century the whole of the coast has again come under more settled European sway and influence. Oman, the easternmost district of Arabia, at the mouth of the Persian Gulf, has for centuries been an independent and enterprising Mohammedan state, maintaining, says Sir Bartholomew Frere, "a perfectly unique position as a maritime power in Western Asia." Of this state Muscat is the capital, and the sovereigns have always been called Imāms of Muscat. (*Imām* means a leader in religious worship, and the former sovereigns did lead the public prayers in the chief mosque, but the title, as a matter of fact, has not been formally assumed in recent times, and the proper title of the chief ruler is *Seyyid*, "lord.") One of these Imāms, Seyyid Said, was a remarkable man, who during his reign of fifty-two years (1804–1856) extended his power over the East African coast, and transferred the seat of his government from Muscat to Zanzibar.

On the death of Said his two sons Thowayni and Mejid quarrelled over their inheritance; but appeal having been made to the Indian Government, dispute was settled in 1861 by the Governor-General, Lord Canning, who assigned Oman, that is, the Asiatic section, to Thowayni, and Zanzibar, the African section, to Mejid. On his death in 1870 Mejid was succeeded by his brother, Seyyid Burghash (familiarily known as "Sultan" Zanzibar), who was followed in 1888 by another brother, Seyyid Khalifa. Khalifa survived only till 1890, when he was succeeded by a fourth brother, Hamud, on whose death in March, 1893, the Sultanate passed to Hamed bin Thowayni, grandson of Burghash's elder brother, Seyyid Thowayni of Muscat. But during the reign of Burghash the dismemberment of his dominions had already been begun by the German occupation of various points on the mainland in 1884. Events now followed rapidly, and by the two Anglo-German agreements of 1886 and 1890 the Seyyid was successively relieved of all his possessions on the mainland, together with all the adjacent islands except Zanzibar and Pemba. Lastly, the Sultanate itself, thus reduced to two islets with a total area of scarcely 1000 square miles, was declared a British protectorate in June, 1890. By the above-mentioned agreements, supplemented by the Anglo-Italian treaty of March, 1891, the whole of East Africa north of the Rovuma river was divided between Germany, England, and Italy. German East Africa comprises the section of the seaboard between the Rovuma and the Wanga (Umba), and extends inland to Lakes Nyassa, Tanganyika, and Victoria,

being continuous on the south with Portuguese East Africa, on the north with British East Africa, and on the West with British Central Africa and the Congo Free State. British East Africa extends from the German possessions northwards to the Juba river, which forms the boundary towards the Italian sphere, and stretches inland across the Victoria Nyanza to the Albertine Nile valley, by which it is separated from the Congo Free State. It thus includes the greater part of the ancient Wa-Huma empire of Kitwara in the equatorial lake region, of which the present kingdoms of Uganda, Unyoro, and Karagwé are mere fragments. Italy takes Somaliland from the Juba to the northern seaboard, which is British, as is also the island of Socotra.

In both the German and British spheres active and costly efforts have been taken to render the influence of the two countries operative to the furthest limits of those spheres. A German East Africa Company, largely subsidized by the German Government, has established a chain of stations from the coast opposite Zanzibar to the south of Victoria Lake, and to its western shore. Schemes for sending up a steamer have been promoted, but, so far, have not been carried out. In the British sphere the

Development of the Country. Imperial British East Africa Company, which was incorporated under a Royal Charter in 1888 and surrendered its Charter back to the Government in 1895, opened a new route from the coast to the north of the same lake (the same route by which Bishop Hannington travelled), made treaties with interior tribes, and erected forts on the shores of Albert Edward Lake and the slopes of Mount Ruwenzori. In March, 1892, the British Parliament voted 20,000*l.* towards the cost of surveying the route from Mombasa to the Victoria Lake; in April, 1894, Lord Rosebery's Government announced its decision to declare Uganda a British Protectorate, and in June, 1895, a vote was passed for the construction of a railway from the coast towards the Victoria Lake. The effect of this extension of German and British influence in the interior has already doubtless been considerable in arresting the East Africa slave trade (see *supra*, p. 21), and will be more so, with God's blessing, as the influence becomes established. Legitimate commerce has greatly increased.

The dominant people on the coast are a mixed race, resulting from the mingling of the Arabs with the Native tribes. They are called Swahili, and the whole seaboard is called the Swahil, from *sahel*, Arabic for "coast." They are zealous Mohammedans, and occupy a position somewhat analogous to that of the Mohammedans of North India prior to the British conquest; and the Swahili language is, as regards its influence in Africa, not unlike Urdu in India. As Urdu is a development of Hindi with Persian and Arabic words, so Swahili is a Bantu language modified by the influence of Arabic, Persian, and Portuguese. It is the language of trade throughout East Africa.

Prior to the death of Livingstone only two Missions shared with the C.M.S. the work on the East Coast. The *Universities' Mission to Central Africa* was founded in 1859, in consequence of the personal appeals of the great traveller to Oxford and Cambridge. Under its devoted leader, Bishop Mackenzie, a strong party ascended the Zambesi and the Shiré, accompanied by Livingstone himself, in 1860. The tribal wars, and the climate, however, proved serious obstacles. Within two years the Bishop and three of his companions were dead, and the rest (except one) had been invalided home. Rarely has a Christian Mission been begun with so sore a trial of faith. The next Bishop, Dr. Tozer, abandoned the Zambesi, and established the Mission at Zanzibar in 1864; but it was his successor, Bishop Steere (consecrated 1874), to whom the great extension of the work in later years was due. In 1867, Usambara, one of the countries first visited by Kämpf, was occupied; and in 1876, the Rovuma river was made a centre of operations, whence the eastern shores of Lake Nyassa have been reached and a mission steamer placed on that lake. Meanwhile important work has been carried on in Zanzibar, and

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a handsome church now stands on the site of the old slave-market. Bishop Steere died, deeply lamented, in 1882. His successors have been Bishop Smythies (who died in 1894) and Bishop Richardson, who was consecrated in 1895. The diocese of Nyassaland, now called Likoma, was formed in 1892; Bishop Hornby, the first occupant of the see, was succeeded in July, 1895, by Bishop Maples, who was drowned together with a brother missionary in Lake Nyassa the following autumn.

The *United Free Methodist Mission* has (since 1861) one or two stations near the coast at Mombasa for reaching the Wanika and Galla tribes.

The other East and Central Africa Missions owe their existence to the impulse given by the news of Livingstone's death and by Mr. Stanley's letter from Uganda. The *Established Church of Scotland* and the *Free Church of Scotland* naturally took the territories most closely associated with Livingstone's memory, the Zambezi and Lake Nyassa; and the *Free Church Mission* has an important station at the south end of that lake, while the *Church of Scotland Mission* is at Blantyre, near Lake Shirwa. In 1891 Dr. Stewart, of the *Free Church*, the experienced superintendent of the Industrial Mission at Lovedale, South Africa, opened an Industrial Mission among the Wakamba to the north of Kilima-Njaro. The *London Missionary Society* chose Lake Tanganyika for its field, and has occupied Ujiji and other places on its banks, as well as Urambo on the route thither. This Mission has suffered severe trials by the death of several of its foremost men; and more than one (including Dr. Mullens, the able Secretary of the Society, who was on his way to visit the stations) has been buried near Mpwapwa by the C.M.S. missionaries. Several German Societies, the Berlin, the Neuenkirche, the Evangelical, and the Moravians, have taken up work in German East Africa. The other Central Africa Missions start from the other side of the Continent, viz. that of the *Baptist Society* on the Congo; that of the *American Board of Missions* in Benguela; the *Livingstone Congo Mission*, started by Dr. Grattan Guinness, but afterwards transferred to the American Baptists; the *Congo Balolo Mission*, also established and still carried on by Dr. Guinness; the Mission of Bishop Taylor of the *American Episcopal Methodists*, on the Congo and in Angola; and Mr. Arnot's *Garanganze Mission*.

The linguistic work of Krapf and Rebmann will be mentioned in a later section (p. 49). In Ki-Swahili portions of the Scriptures and of the Prayer-book have been translated; in Ki-Giriama St. Matthew's Gospel, New Testament stories, the catechism of the Christian Literature Society, a primer and an arithmetic; in Ki-Sagalla, St. Mark, the Gospels for Sundays, parts of the Prayer-book, a vocabulary, and a reading-book; in Ki-Chagga, St. Matthew's Gospel, and in Ki-Taveta St. John's, both by Mr. Steggall. In U-Sagara, Mr. Last made preliminary vocabularies of several neighbouring languages and dialects. In Ki-Gogo the four Gospels and the Acts, the Epistles of James, Peter, John, Jude, the books of Genesis, Ruth, Jonah, and the Psalms, parts of the Prayer-book, Pilgrim's Progress, Peep of Day, &c.; in Ki-Sagara, St. Luke's Gospel parts of the Prayer-book, hymns, and reading-books have been translated and printed. In Luganda, Mr. Wilson published a grammar and vocabulary, Mr. Mackay translated St. Matthew and part of St. John's Gospel, Mr. Gordon completed the latter, and Mr. Ashe translated St. Mark. The rest of the New Testament and a few books of the Old have been translated by Mr. Pilkington, by whom also parts of the Prayer-book and various other books have been translated.

I. COAST DISTRICT: MOMBASA, FREEE TOWN, RABAI, JILORE.

The two places in East Africa most closely associated with missionary Zanzibar and work are Zanzibar and Mombasa. Each of these familiar names Mombasa. stands for both an island and a town. Zanzibar Island is the

largest on the whole coast, 50 miles by 27. The population, formerly supposed to exceed 200,000 and even 300,000, is now (1892) found to be not more than 75,000 for the whole island, of whom about 30,000 are resident in the town of Zanzibar. This place is pleasantly situated on the western shore, looking towards the mainland, whence it is 30 miles distant. Mombasa Island is only between two and three miles in diameter, and lies in an inlet of the sea, some 150 miles to the north of Zanzibar. The town lies on the northern shore of the estuary, only half a mile from the mainland. Mombasa was one of the Portuguese settlements in the seventeenth century, and the old fort around which the town clusters bears the date of its erection by Xeixas de Cabreira, 1635. The population is about 15,000, and, like that of Zanzibar itself, consists mainly of Swahili and Arabs, with the Hindu Banian traders already mentioned, and emancipated slaves from the native tribes in the interior. Zanzibar is the headquarters of the Universities' Mission; Mombasa of the C.M.S. Mission.

The commencement of missionary work in East Africa dates from 1844. **C.M.S. Mission.** At the close of 1843, John Ludwig Krapf, compelled to abandon Krapf and his persevering attempts to plant the Gospel in Abyssinia and Rebmann. Shoa (see article on Egypt, &c., p. 71), sailed from Aden in an Arab vessel for the Zanzibar coast. On Jan. 3rd, 1844, he landed at Mombasa; and there, after a visit to Zanzibar, he settled in the following May, armed with a letter from Seyyid Said, which commended him to governors and people as "a good man who wishes to convert the world to God." But heavy trial was to mark the beginning of what has proved to be so great an enterprise. Within two months of his settlement at Mombasa, Krapf buried on the opposite mainland his wife and infant child. He could not foresee that close to the very spot where he laid them would rise, thirty years afterwards, the mission station of Frere Town; yet he did see in their grave a pledge of future triumphs of the Gospel, and he wrote home his memorable message,—

"Tell our friends that there is, on the East African coast, a lonely grave of a member of the Mission cause connected with your Society. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the Church are gained by stepping over the graves and death of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore."

In 1846, Krapf was joined by John Rebmann, and together they established the mission station of Kisulutini, in the Rabai district, fifteen miles inland; and then began the remarkable series of journeys with which opens the history of East and Central African exploration. Krapf visited Usambara and Ukamba, and also sailed down the coast as far as Cape Delgado; Rebmann thrice penetrated into Jagga or Chagga, the Switzerland of East Africa. On May 11th, 1848, Rebmann discovered Kilima-Njaro, a mountain mass as large as the Bernese Oberland and rising to a greater height; and in the following year Krapf sighted Mount Kenya. The former has since proved to be 19,720 feet high; the latter, which has not yet been ascended to its summit, has an estimated altitude of from 18,000 to 19,000 feet.

Influenced by Krapf's enthusiasm, the Society now formed large plans for the invasion of Central Africa in the name of the Lord; and in 1851 the attempt was made. But the men sent out died or were invalided home; and Krapf, who ultimately started alone and reached far into Ukamba, was deserted by his native followers, found himself a starving fugitive in a hostile country, and only regained the coast after extraordinary adventures and much suffering. In 1855 he returned to Europe, and though he twice went again to Africa on temporary missions, the great work of his later years was linguistic, and was done in his quiet home at Kornthal in Wurtemberg; where he died, like Livingstone, on his knees, Nov. 26th, 1881.

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Rebmann remained in East Africa twenty-nine years without once coming home. In 1856 he was driven from Kisulutini by an incursion of the Masai, who destroyed the station and dispersed the Wa-Nika people under instruction; but he only retired to Zanzibar, where he continued his patient linguistic studies for two years, after which he returned to his old post and resumed his labours. For many years he was alone at Kisulutini; and there, in 1873, Sir Bartle Frere found him, quite blind, with perhaps a dozen converts, immersed in his dictionaries and translations, which he carried on with the help of his faithful native attendant, Isaac Nyondo, the son of the first convert of the Mission, Abe Gunga. At length, when the Mission had been reinforced, he returned home, took up his abode close to Krapf at Korntal, and soon afterwards, on Oct. 4th, 1876, entered into rest.

Like Livingstone, Krapf and Rebmann were pioneers. Like him, they saw little direct fruit of their labours in the conversion of souls, but as in his case, the indirect results have been immense. What came of their geographical researches, and of their own Mombasa Mission, will be mentioned presently. Their linguistic work was important. One of Krapf's earliest productions was a Vocabulary of Six African Languages, viz. *Ki-Swahili*, *Ki-Nika*, *Ki-Kamba*, *Ki-Pokomo*, *Ki-Hiau* (Yao), and *Galla*, published in 1850. In the leading language, *Ki-Swahili*, he translated the New Testament, a fragment of the Old, and parts of the Prayer-book; and also compiled an Outline Grammar and an elaborate Dictionary, the latter just completed when he died. But his work in this language is to a large extent superseded by that of Bishop Steere, whose *Ki-Swahili* Scripture and Prayer-book translations, reading-books, &c., have proved of the greatest value. Krapf also produced vocabularies in *Galla*, *Masai*, *Kwafi*, *Ki-Taita*, *Ki-Sambara*, *Ki-Kamba*, and *Ki-Nyassa* (*Chi-Nyanja*); and in *Ki-Nika*, the Gospel of St. Luke, which translation has a remarkable history, for with its aid a fugitive Christian from Kisulutini was able to teach the people of his tribe (Wa-Giriama), and thus a band of believers was gathered before any missionary visited the district. Rebmann was the translator of St. Luke's Gospel into *Ki-Swahili*, and his version forms part of Steere's New Testament; he also compiled *Ki-Nika* and *Ki-Nyassa* dictionaries.

On the return of Sir B. Frere from his special mission to Zanzibar, in 1873, to put down the slave-trade, he urged on the Church and Livingstone's Death. Missionary Society the importance of developing its work on the coast, and advised the establishment of a settlement for the reception of liberated slaves at Mombasa. Two missionaries were at once sent out to join Rebmann; but in the following year an extraordinary impetus was given to all missionary enterprise in East and Central Africa by the news of the death of Livingstone. He actually died on May 4th, 1873, but the fact was not known in England till early in 1874. The connexion of the C.M.S. with Africa was illustrated by the faithfulness and devotion of some of his "Nasik boys," liberated African slaves who had been under the Society's care at Nasik in India (see *infra*, page 134): one especially, Jacob Wainwright, who read the Burial Service over such of his remains as were interred at Ilala, and who came to England with his body, and another, Matthew, who embalmed the body. The sympathy of the Christian public was now thoroughly aroused; and a large special fund enabled the Society to plan a great development of the work.

In the autumn of that year, 1874, the Rev. W. S. Price, the very missionary who had formerly been in charge of the Nasik Mission in Western India, and had himself brought up Livingstone's "Nasik boys," was sent to Mombasa; and thither, also, were brought from Bombay some 150 other of his old African protégés, most of them Christians, to form the nucleus of the new colony. Land was purchased on the mainland opposite Mombasa, close to Mrs. Krapf's grave; houses were built; the settlement was named Frere Town, in honour of Sir Bartle

Frere; and in 1875 some 450 slaves rescued by H.M. cruisers were received from Dr. (now Sir John) Kirk, the Consul-General at Zanzibar. In 1884, a desolating famine in the country led to a revival of the slave-trade, the people selling themselves in order to obtain food; and through the activity of British ships, large numbers were rescued from slave-dhows, of whom some 300 or 400 were handed to the Mission at Frere Town. In the care of these liberated slaves of 1885 the missionaries were assisted by liberated slaves of 1875, now intelligent Christian people. In 1885, two native teachers, themselves freed slaves of an earlier period at Nasik, were ordained by Bishop Hannington. When Mr. Price revisited the Mission in 1888, he wrote, "The contrast between what I found here thirteen years

Its results. ago and what I find to-day is simply marvellous. I do not believe there is in any part of the world a more open door for the spread of the Kingdom." In that year, encouraged by a special contribution from a London congregation after the February Simultaneous Meetings of 1887, the Society sent out a considerable augmentation to the staff of lady missionaries, and work among the African women at all the coast stations has been vigorously engaged in since that time. A medical missionary was added to the staff about the same time, and a hospital has been built by Dr. Edwards on the island of Mombasa on a site presented to the Mission in 1890 by Sultan Seyyid Ali. In 1893, work was commenced among a little colony of liberated slaves, rescued by the I.B.E.A. Company and placed at Kilindini, on the Island of Mombasa.

Many of the liberated slaves landed at Frere Town were transferred to Kisulutini (Rabai), where the ground is more easily cultivated; and around that station many of the Wa-Nika natives of the country have settled, placing themselves under Christian instruction. A new church, St. Paul's, was opened by Bishop Parker in 1887; and Bishop Tucker wrote during a visit in August, 1894: "The congregation gathered together at the Sunday morning service was a wonderful sight. The church was crowded from end to end; many people were obliged to sit outside around the windows and doors. One hundred and forty-seven stayed for the service of Holy Communion; it was indeed a most happy and helpful time." 235 adults were baptized shortly after the Bishop's visit. The Wa-Nika of the neighbouring villages are visited by native catechists. There were some 1650 Christian adherents at Rabai and its immediate neighbourhood in 1894. Much difficulty has been occasioned from time to time by runaway slaves making Rabai an asylum. Domestic slavery being a legalized institution in the dominions of the Sultan of Zanzibar, the Society's European Missionaries did their utmost to discourage their resorting thither, but with very limited success. Much alarm was therefore occasioned at the close of 1888 by the tidings that a scrutiny was to be instituted into the antecedents of the people. Many who had been several years living decent Christian lives in the settlement without a suspicion of their being runaways having arisen, were threatened with arrest and a return to their former bondage. Resistance was gravely apprehended. The representatives of the I.B.E.A. Co. at this critical moment generously undertook to redeem them, and certificates of freedom were distributed to 950 runaways on January 2nd, 1889. "It was a heart-stirring occasion, worth coming 6000 miles to take part in," Mr. Price wrote. Rabai owes much to the labours of the late Rev. E. A. Fitch from 1890-4.

Numerous testimonies have come, unsought, from naval officers and others who have inspected the work at Frere Town and Rabai, and from the British Consular authorities on the coast, to whom the Mission is deeply indebted. There have been from time to time difficulties and disappointments, and the weakness of human nature, both European and African, has been sadly illustrated; but the blessing of God has again and again been signally manifested.

Work has been done in the Giriama district some 50 miles north of Mom-

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Girirama basa, whither the Gospel was first carried by a convert of Rebmann's. At one time there was a large and indigenous community, but it was scattered by Swahili slave-holders. Many of the Natives migrated northward to the Sabaki Valley, and in 1890 a station was opened at Jilore, a place about twenty-four miles from the coast at Melinde. Here the Rev. Douglas A. L. Hooper has laboured since 1892, and here his devoted wife (*née* Edith Baldey) died in 1893. Fifty had been baptized there up to 1894, including a Masai youth, the first of his race, it is believed, to embrace the Gospel, and Bishop Tucker confirmed 28 in 1892-3. In 1895 the little congregation was scattered and the station broken up through the action of an Arab chief in the neighbourhood, who rebelled against the British Government. A station was opened in 1887 on the Shimba hills, south-west of Mombasa, to serve as a sanatorium for the European missionaries as well as a centre for evangelization.

In 1883, a sea-going mission steamer was provided for the Mission as a memorial to the late Rev. H. Wright, the cost being met by a special fund raised in his memory, and the vessel being named after him the *Henry Wright*. The development of Mombasa in recent years, and its being made a place of call by the British India Steamship Company's boats, have rendered the services of such a boat unnecessary, and it was sold to the I.B.E.A. Co. in 1890.

II. TAITA AND TAVETA.

The early travels of Krapf and Rebmann, as already mentioned, were inland north-west from Mombasa. One of the districts visited by the latter was Jagga or Chagga, a fine country comprising the lower slopes of Kilima Njaro. In 1863 it was visited by Baron Von der Decken, who ascended Kilima Njaro to a height of 13,900 feet; and in 1871, by the Rev. C. New, of the United Methodist Mission, who reached the limit of perpetual snow. Both these travellers visited the king, Mandara, at his capital, Moshi; and Mandara sent a letter to the C.M.S. missionaries at Mombasa in 1878, asking for Christian teachers. In 1883, the first advance was made from the coast, and a station established about 100 miles inland, in the Taita country, at Sagala, on the Ndara Hills. In 1885, Bishop Hannington (before starting on his last journey) visited Chagga itself, and a Mission was also begun there, at Moshi, which was continued with fluctuating success until 1892, when the chief (Meli, Mandara's son) got involved in hostilities against the Germans of the adjacent fort on Kilima Njaro. The Mission was then removed to Taveta, close at hand, but in British territory, where a hopeful work, especially among the young, has been commenced.

Beyond Kilima Njaro is the Masai country, traversed in 1883-4 by Mr. Joseph Thomson, and in 1885 by Bishop Hannington, and frequently of late years by caravans of the I.B.E.A. Company and of the British Government, as also by Bishop Tucker and parties of missionaries in 1892 and 1895. Its inhabitants, the great Masai nation, are a fierce race, and a terror to all around them on account of their incessant raids upon their neighbours' cattle. The Masai appear to be originally of Galla (Hamitic) stock, with a large strain of Negro blood, and their language shows distinct Galla affinities. A vocabulary of their language was compiled by Krapf; but scarcely any attempt has yet been made to preach Christ to them.

Bishop Tucker has been greatly impressed during his journeys to Uganda with the promising openings for missionary work among the Wakamba, and in the Kikuyu country, and also in Upper Kavirondo.

III. NYANZA MISSION: ITS ORIGIN. INTERMEDIATE STATIONS.

On January 2nd, 1851, in the Instructions delivered to Dr Krapf in the name of the Church Missionary Society, Henry Venn uttered these

Origin of Central African discoveries. words:—"If Africa is to be penetrated by European missionaries, it must be from the East Coast." He might have added "or by travellers." At that time, although many had explored the Dark Continent from the north, south, and west coasts, none, except the two C.M.S. missionaries, Krapf and Rebmann, had attempted to reach the interior from the eastern side. On the other hand, almost all the subsequent great journeys of discovery were begun from Zanzibar. Burton, Speke, Grant, Von der Decken, Livingstone in his later journeys, Cameron, Stanley, and Thomson, all travelled from east to west. What led to this new departure in the direction taken by African exploration? Confessedly, the impulse was given by the travels and researches of Krapf and Rebmann.

Krapf's voyage down the East Coast at the end of 1843 has been mentioned under Mombasa section. At one of the ports he stopped **First the Mission**, then at, Takaungu, he first heard of certain countries in the interior, the **Explorers** one called "Unyamwezi"—"in which territory," he wrote, "*there is a great lake.*" In 1852, accounts of this lake, gathered from Natives, were sent home to the Society, and published in the *C.M. Intelligencer*. In October, 1855, there appeared in a German periodical, the *Calver-Missionsblatt*, a sketch map sent by Rebmann and Erhardt, compiled from native sources, showing a gigantic inland sea stretching from the Equator to lat. 12° S. (A copy of this map appeared in the *C.M. Intelligencer* of August, 1856.) A large map based upon it was exhibited at the Royal Geographical **Discovery of the Victoria Nyanza**, which were the discovery, not of one huge sea, but of two smaller though still magnificent lakes, first, Tanganyika, by both Speke and Burton, and then (July 30th, 1858*) the "Sea of Ukerewé," by Speke alone, who gave to it the name of the Victoria Nyanza—"Nyanza" meaning lake. Speke says (*Nile Sources*, p. 364):—

"The missionaries are the *prime and first* promoters of this discovery. They have been for years doing their utmost, with simple sincerity, to Christianize this negro land. They heard from Arabs and others of . . . a large lake or inland sea. . . . Not being able to gain information of any land separations to the said water, they very naturally, and, I may add, fortunately, put upon the map that monster slug of an inland sea which so much attracted the attention of the geographical world in 1855-6, and caused our being sent out to Africa."

On that occasion Speke only ~~was~~ **and of Uganda.** saw the Victoria Nyanza at its southern extremity, and ascertained nothing respecting its size and shape, or as to the issue from it of the waters of the Nile. But in 1861 he undertook a second expedition with Colonel Grant, the main result of which was communicated in his famous telegram, "The Nile is settled." The dimensions of the lake were approximately fixed, and the Nile was found to flow out of it northward. On this journey, two great monarchs, ruling over large territories, Mtesa, King of Uganda, and Rumanika, King of Karagwé, received for the first time the visit of the white man, and a full and interesting account was given of them and their subjects.

For twelve years no other European stood on the shores of Lake Victoria. **Baker, Livingstone, Stanley.** Petherick, Sir S. Baker, and others, ascended the Nile from the north, and made fresh discoveries. Baker, in particular, discovered the Albert Nyanza. But none of them reached Victoria, or saw the kings, though Baker communicated with Mtesa. Meanwhile, Stanley's discoveries had led to the later journeys of Livingstone, whose explorations in 1865, had lain in the more southern districts of the Zambesi. It was not until 1873 that the ultimate sources of the Nile were to be found in Tanganyika, and from 1866 to his death in 1873 he was engaged in tracing a connexion of the network of lakes and rivers in that region with the great river. Stanley's first journey was in search of him,

* This is the date of Speke's seeing the southern inlet called Jordan's Nullah. He first saw the broad expanse of the Nyanza itself on Aug. 3rd.

and they met at Ujiji, on Lake Tanganyika, in 1871. In 1874, Stanley undertook his second journey, which ultimately took him (like Cameron, who was a little before him) right across Africa, and determined the course of the mighty Congo, the real outlet of Livingstone's lakes and streams. But before this, he (Stanley) explored the Victoria Nyanza, launched the first English boat upon its waters, traced out its vast and diversified outline, and paid his memorable visit to Mtesa, King of Uganda (April, 1875). He had however, been preceded by Colonel Long, an officer attached to the staff of Colonel Gordon, then Governor of the Egyptian Soudan, who was the first to reach the Lake from the north; the territories subjugated by Gordon having, for the time, brought the Egyptian frontier almost down to that of Uganda.

The observations of Stanley and others show that the Victoria Nyanza is 3800 feet above the level of the sea and has an area exceeding 20,000 square miles, or twice the size of Belgium. It is studded with numerous islands, particularly Ukerewé near the south end, which is as large as the Isle of Wight, and Sese and others in the north-west. Into a large inlet at the south-east corner, called Speke Gulf, flows the river Shimeeyu, which may be regarded as the head-waters of the Nile. The Equator crosses the Lake near its northern shore. The country on the south and east sides is inhabited by many independent tribes, governed by petty kings; but on the western side is the important kingdom of Karagwé, and on the north and west the still larger kingdom of Uganda, to which formerly Karagwé itself and many other neighbouring states owed allegiance.

The late King of Uganda, Mtesa, was a remarkable man. He was on the throne when Speke first arrived, in 1861, when he was described as a capricious and self-indulgent youth. Capricious and self-indulgent he remained to the last; but of some higher kingly qualities he was certainly possessed. Between the visit of Speke and that of Stanley, he had become a nominal Mohammedan, under the influence of the Arab traders who brought into Uganda European and Asiatic productions and took away ivory and slaves in exchange. Stanley set before Mtesa the superior claims of Christianity, and on departing left with him a young African who had been at the Universities' Mission school at Zanzibar, and who, as afterwards appeared, read with him the Scriptures in Swahili—a language understood by the king and chiefs.

On November 15th, 1875, appeared Stanley's famous letter in the *Daily Telegraph*, describing his intercourse with Mtesa, and challenging Christendom to send missionaries to Uganda. Three days after, a sum of 5000*l.* was offered to the C.M.S. towards the establishment of a Mission; another offer of 5000*l.* quickly followed; and ultimately no less than 24,000*l.* was specially contributed. Arduous as the enterprise confessedly was, doubtful as seemed the policy of plunging a thousand miles into the heart of Africa before the intervening countries were occupied, the Society could not hesitate. It was felt that this was no mere call from a savage heathen king, no mere suggestion of an enterprise never thought of before. The long chain of events which had led to the invitation stood out before the memory. At one end of the chain was a fugitive missionary of the C.M.S., led by the providence of God to a point on the coast where he heard vague rumours of a great inland sea, covering a space till then blank upon the map. At the other end of the chain was the C.M.S. again, offered a noble contribution to undertake the work of planting the banner of Christ on the shores of the largest of the four or five inland seas discovered in the meanwhile. If this was not "providential leading," what could be? Like Paul and his companions at Troas, "Immediately we endeavoured to go, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

The first plans for the Nyanza Mission included the establishment of one or more intermediate stations between the East Coast and the Lake. In

noticing these, the route on which they lie, and the districts it passes through, may be briefly described.

The start is made from either Bagamoyo or Saadani, opposite the Island of Zanzibar. After passing over a flat and marshy country, through which the Wami and Kingani rivers wind their tortuous courses, the traveller gradually rises to the highland districts of Nguru.

Stations en route: and Usagara. In the former country, some 180 miles inland, Mambaia, is the first C.M.S. station, Mambaia, founded by Mr. J. T. Last in 1880. From this place he made important journeys northward into regions previously quite unknown; and he did good linguistic work. The first baptisms resulting from this station took place at Zanzibar in 1883. Some forty miles further on is the important station of *Mpwapwa*, on the western border of Usagara, and about 3000 feet above the sea. This place was first recommended to the Society by Cameron, and was occupied for a short time when the first party went out in 1876. Its permanent occupation dates from 1878, when Dr. E. J. Baxter arrived there. An out-station has also been established at *Kisokwe*, six miles off. At these three posts laboured the first three Englishwomen to reside in the interior, Mrs. Last, Mrs. Cole, and Mrs. Stokes; and although it pleased God to take them all to Himself, it should be noted that in each case the cause of death was other than the African climate. Since their deaths several ladies have safely resided there for longer or shorter periods—Mrs. Pruen, Mrs. Wood, Mrs. Roscoe, and others; and two unmarried ladies accompanied Mr. and Mrs. Wood to Mambaia in 1893. The lives of the missionaries at these stations were much imperilled during 1888-89. After the delimitation treaty of 1886, which placed Usagara within the German sphere, a bombardment of the coast was considered necessary, and this led to reprisals by the Mohammedans, which cost the lives of several R.C. missionaries and one missionary of the L.M.S. For several months communication was interrupted. The Consul-General, Colonel Euan-Smith (now Sir C. Euan-Smith) sent urgent requests that the missionaries should leave the stations and go to the coast, but they all—Mr. Cole, Mr. Price, and Mr. Wood—decided to remain and share the danger with the people. The Mpwapwa mission-house and church were destroyed by Bushiri, the chief of Bagamoyo, and a German officer at that station was killed. German forces have on two occasions more recently been resisted in this neighbourhood, but no harm has befallen the missionaries. The services are well attended, and the missionaries are known and trusted far and wide, and meet with much encouragement in their itinerating tours, especially among the Wa-Gogo, a numerous tribe who inhabit a country which is separated from Mpwapwa on the west by a *pori* or waterless plain (called the Marenga Mkhali), and who formerly were very troublesome to travellers through their extortionate demands for *hongo* (toll or tribute).

Beyond Ugogo, crossing a second *pori* called the Mgunda Mkhali, a further ascent is made on to an extensive tableland, averaging 4000 to 5000 feet above the sea. This is, in fact, the watershed of Central Africa. Here rises the Shimeeyu, which flows northward to the Victoria Nyanza, and emerging therefrom becomes the Nile; here rise the streams that flow westward into Lake Tanganyika, and thence find their way to the Congo; and hence flows the Rufiji eastward to the Indian Ocean. In the midst of this plateau is the country of Unyamwezi, which is noteworthy as supplying almost all the *pagaazi* (porters) who form the caravans to and from the coast and the interior. The chief town is Kazeh or Taboro, usually called Unyanyembe, which, however, is properly the name of the district. This is an important trading centre. It is 550 miles from the coast. The C.M.S. had a station at Uyui, some thirty miles to the north-east, for several years, from 1879 to 1887, but it was given up in consequence of the insatiable greed of the chief.

From Uyui the great routes diverge. That westward to Tanganyika passes through Urambo, which is occupied by one London Missionary

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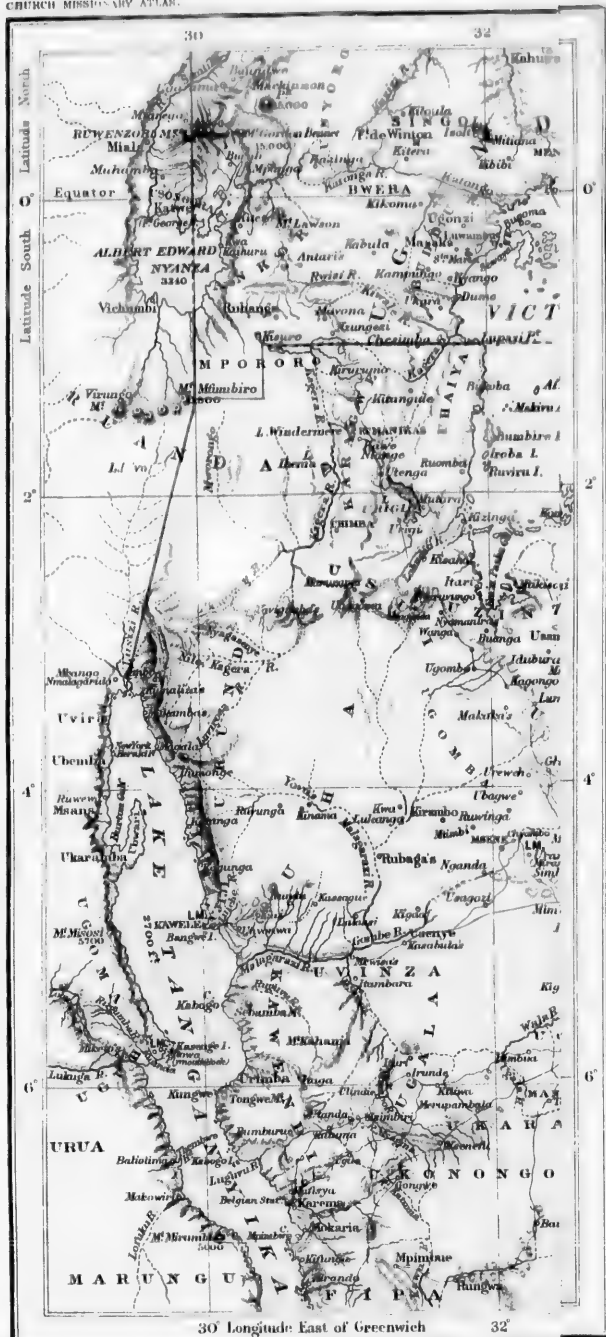
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EASTERN CENTRAL AFRICA



Other Missions
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 U. - Universities. F.C. - Free Ch. of Scotland.
 U.M. - United Methodist Free Ch.



BRITISH EAST AFRICA Pink
 GERMAN EAST AFRICA Orange
 CONGO FREE STATE (Belgian) Yellow

Society. That originally taken to the Victoria Nyanza goes northward into the rich country of Usukuma, and reaches the Lake at south end of Kagei. This has been repeatedly traversed by the missionaries; but the first expedition in 1876, as Stanley had done in 1874, took a route considerably to the east of it, having turned northward from near

Ugogo; while later parties from 1882 onward have gone on to the west and approached the Lake by a more western road. Several stations on the southern shore of the Lake have been occupied for short periods, with one exception, have for various reasons been vacated. For some time Kagei was intended to be made a station. From 1883 to 1887 Missionaries to the west of the inlet called Jordan's Nullah, was occupied, but in the latter year

Usambiro. the Mission removed to *Usambiro*, a few miles further north. At this place Mr Mackay spent his last years, labouring still in Ugogo, translating and printing part of St. John's Gospel and other books, and building a boat for the Lake. Here he received Stanley and Emin Pasha in 1889; and here he died on February 8, 1890. At this place also, two years before, in March, 1888, Bishop Parker and the Rev. J. Blackburn ceased their labours. And here, lastly, Bishop Tucker's party, while waiting to cross over the Lake, was reduced by the death of the Rev. J. W. Dunn and Mr. H. J. Hunt in November, 1890. Bishop Tucker left

Nassa. instructions that the station which had proved so fatal should be vacated, and the Mission was removed to *Nassa*, a station on the Speke Gulf, which Bishop Parker had chosen shortly before his death, and which Mr. Douglas Hooper and Mr. Deekes had occupied in 1888. Congregations of over 400 were usually present at the Sunday services at the close of 1894, the people generally abstaining from field labours on the Sabbath.

IV. UGANDA MISSION.

Uganda is by far the most powerful, best organized, and (in its way) most civilized state which has been found in Central Africa. The Kingdom of Uganda. country is fine, fertile, and healthy; the population is large; in industries, navigation, and war, the people are much superior to most African nations. They are probably of mixed descent: one caste, who are known as Wa-Huma, claiming to be conquerors from the north, while the bulk of the inhabitants are in the main Bantu, as is the language. The prefixes common on the East Coast are not in use among them.

They call their country, not U-Ganda, which is the Swahili form, but Bu-Ganda; themselves, not Wa-Ganda but Ba-Ganda; and their language, not Ki-Ganda, but Lu-Ganda or Ru-Ganda. Their religion did not greatly differ from that of other Pagan Africans. The Supreme Deity, who was called Katonda, was regarded as too exalted to interfere with human affairs. The real objects of such worship as prevailed (there was no idolatry) were the *lubari*, demons or spirits of war, thunder, &c., and especially the great *lubari* of the Nyanza. This spirit was supposed to enter from time to time into some man or woman, who thus became an honoured though dreaded oracle, as possessing supernatural powers. The *mandwa*, priests or medicine-men, had great influence, and charms and fetiches were in universal use.

The story of Stanley's intercourse with King Mtesa, and his challenge to the Church of Christ, and the Church Missionary Society's decision to respond to the call, have been already narrated in the previous section. In June, 1876, within seven months from the resolve of the Society to undertake the work, a well-equipped party were at Zanzibar, actively preparing for their arduous march to the Victoria Nyanza. They were eight in number, but three of them, engineers or artisans, were only with the expedition a few months, one dying on the coast, and the other two returning home invalided. The remaining five were Lieut. G. Shergold Smith, R.N.; the Rev. C. T. Wilson, B.A.; Mr. T. O'Neill, architect; Dr. John Smith, of the Edinburgh Medical Mission; and Mr. A. M. Mackay, a Scotch



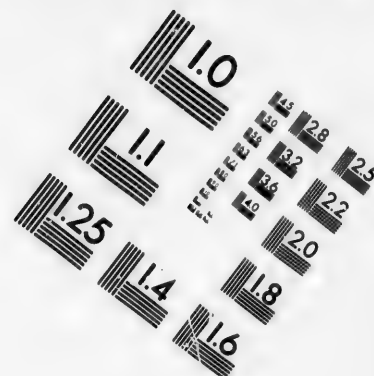
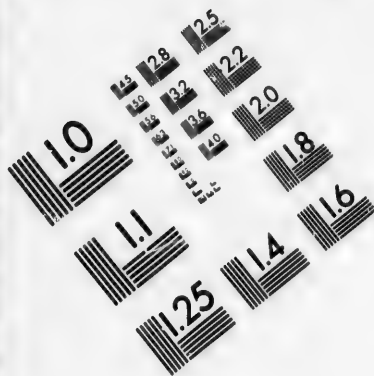
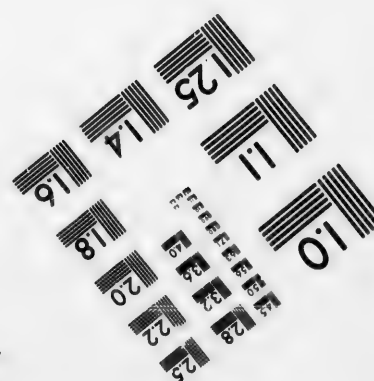
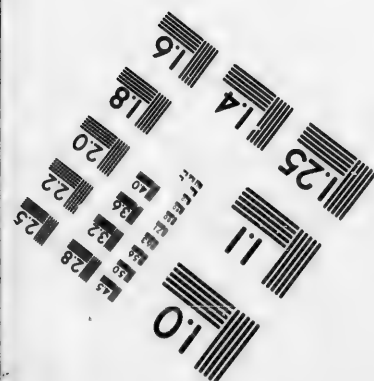
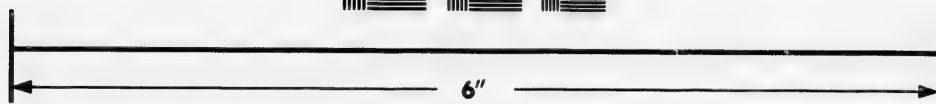
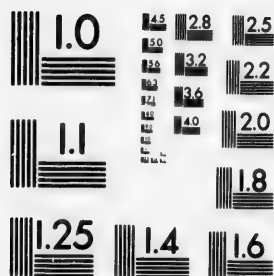


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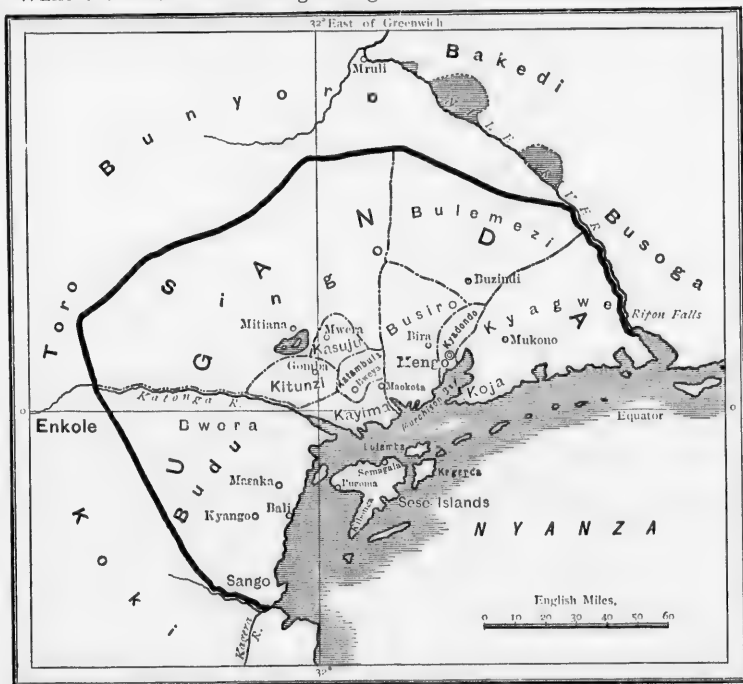


gentleman previously engaged in engineering works at Berlin. Mr. Mackay was detained near the coast for a time by sickness; the other four reached the Lake after a long and trying journey; but Dr. Smith died at its southern end. Lieut. Smith, invited by a letter written for Mtesa by the lad from Zanzibar already mentioned, sailed with Mr. Wilson across the Lake in a boat brought from England in sections; and reached Rubaga, the then capital of Uganda, on June 30th, 1877.

They received a warm welcome from Mtesa, who avowed himself a believer in Christianity, and asked for further instruction; and regular Christian

services in the palace were at once begun by Mr. Wilson. Lieut. Smith, leaving him at Rubaga, returned to the south end of the Lake for Mr. O'Neill, who had remained there with the stores.

While the latter was building a large boat for their conveyance, Smith



MAP OF UGANDA.

explored some of the rivers and creeks, and constructed charts, which were sent to England, and published. But a quarrel arising between the king of the Island of Ukerewé and an Arab trader, the women of the latter party fled for protection to the mission camp, which was forthwith attacked, and Smith,

O'Neill, and all their native followers but one, were killed, on or about December 13th, 1877. A few weeks before the news reached

England, Dr. Krapf, having heard of Mtesa's reception of the Mission, wrote joyfully from his retirement at Kornthal, but added, with a strange prescience, "Many reverses may trouble you, but you have the Lord's promises. Though many missionaries may fall in the fight, yet the survivors will pass over the slain in the trenches, and take this great African fortress for the Lord."

Mr. Wilson was now left alone in the heart of Africa; but after some months he was joined by Mr. Mackay, who had meanwhile been doing good

Trials and Progress, 1878-80. service near the coast. From England, reinforcements were sent both *via* Zanzibar and *via* the Nile; the latter party (Pearson, Litchfield, and Felkin) ascending that river under the auspices of Gordon Pasha. (See article on Egypt, &c.) In the spring of 1879, seven missionaries were in Uganda. But at this time serious difficulties arose through the hostile influence of the Arab traders, and also through the arrival of a party of French Romish priests, who greatly perplexed Mtesa by their repudiation of the Christianity he had been taught. He agreed, however, to send an embassy to Queen Victoria, and Wilson and Felkin left for England with three envoys in June, 1879. After their departure, the king's friendliness returned, and a remarkable eagerness for instruction manifested itself among chiefs and people. By means of a small printing-press, reading-sheets were supplied, and large numbers learned to read; and the public services, which had been stopped, were resumed. But another great change came in December, 1879, when, under the influence of a sorceress who claimed to be possessed of the *lubari* of the Nyanza, Mtesa and his chiefs publicly prohibited both Christianity and Mohammedanism, and returned to their heathen superstitions. The year 1880 was a time of great trial; but Mackay and Pearson went on quietly teaching a few lads who came to them, despite atrocious charges brought against the former by the Arals, who said he was an insane murderer who had escaped from England, and for a time put his life in imminent danger.

A new era for the Mission seemed to open in March, 1881, when the envoys, who had reached England in 1880 and been presented to the Queen, returned to Uganda, accompanied by the Rev. P. O'Flaherty. From that time Mackay and O'Flaherty (the others had left) laboured with much encouragement. Their secular work greatly prospered. They described themselves as builders, carpenters, smiths, wheelwrights, sanitary engineers, farmers, gardeners, printers, surgeons, and physicians. Linguistic work was vigorously prosecuted; portions of the New Testament were tentatively translated, and hymns, texts, &c., printed in Lu-Ganda and widely circulated. Through the blessing of God, spiritual fruit also began to be gathered. On March 18th, 1882, were baptized the first five converts in Uganda (one lad, who had accompanied Pearson to the coast, was about the same time baptized at Zanzibar); in 1883-4 many more were admitted into the visible Church, 88 in all up to the end of 1884; and on October 28th, 1883, twenty-one persons received the Lord's Supper for the first time. In May, 1883, the Mission was strengthened by the arrival of the Rev. R. P. Ashe; and in December of that year Mr. Mackay put together (at the south end of the Lake) a boat, the *Eleanor*, which had been taken out from England in sections and which during several years proved of the greatest service. Another event in this period, which relieved the Mission of frequent embarrassment, was the departure of the French priests in November, 1882, after a residence of three years and a half in the country.

On Oct. 10th, 1884, King Mtesa died. The influence the missionaries had gained was now remarkably illustrated by their success in preventing the slaughter usual on such occasions. The great chiefs chose one of Mtesa's sons, Mwanga, as the new king, but spared the lives of his brothers. The young king had for a short time been a pupil of the missionaries, and had joined them in prayer, but latterly his father had forbidden his going to them. He expressed a hope that more missionaries might be sent, and he invited the French priests back to Uganda soon after his accession. The desire for presents was doubtless his motive in so doing. Within a few months, actuated by fears of aggression (rumours of white men in Busoga, based on Mr. Thomson's journey and of German activity interiorwards from the East Coast, were prevalent), and by jealousy of the influence of Christianity over his subjects, he became openly hostile. In January, 1885, Ashe, O'Flaherty, and Mackay were attacked, and three boys who had been

Death of Mtesa.

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baptized were roasted to death. Bishop Hannington was speared to death in Busoga by Mwanga's orders in October. The following month one of the king's pages, who had ventured to reproach him for killing the Bishop, was burned to death. In May, 1886, the persecution became more general. Large numbers of Christians were arrested, and thirty-two were burned alive in one huge pyre. They were asked, "Do you read?" and on their answering in the affirmative, "Take him and roast him," was the summary sentence. The head executioner reported to the king after the massacre that he had never killed men who showed such fortitude and endurance, and that they had prayed aloud to God in the fire.

Notwithstanding persecutions, the work did not stand still; even with so terrible a fate before them, some still sought admission to the Church; and twenty baptisms took place within a few weeks of the martyrdoms. Public worship, however, was impossible. Most of the Christians were scattered, and all were in concealment after the outbreak of 1886. The previous year a large hall had been erected for church and school, which was packed every Sunday. On July 26th, 1885, there was a congregation of 173, and 35 communicants. About this time the missionaries, in the near probability of being compelled to leave, chose ten senior Christians to conduct services at various centres in case the regular services at the Mission should be discontinued. In conference with them, all measures affecting the Church were considered, and on their presentation candidates were admitted to baptism. Three of these men were among the martyrs.

In another respect progress was made. Mr. Mackay wrote, "A time of persecution has always here been a printing time." The final revision of the first Luganda version of St. Matthew's Gospel was pressed forward at the close of 1885; proof sheets were distributed among the leading Christians, and their corrections and emendations were considered before the sheets were printed off by the little Mission press. Mr. Mackay wrote, "They take a deep interest in the work in this way, and are proud to have *their own* Gospel." Some 1200 sheets containing the Creed and Lord's Prayer were issued, and were eagerly bought. Litany sheets, Luganda hymn sheets, and Gospel sheets containing about two chapters of St. Matthew were sold for twenty cowries each, a little more than a penny.

Mr. Ashe was permitted to leave Uganda in August, 1886, and Mr. Mackay was alone until July, 1887, when he was allowed to cross the Lake and to send back the Rev. E. C. Gordon, who arrived in August. The news of the Anglo-German Agreement (of 1886) for the delimitation of East Africa reached Uganda about this time, and created much alarm, and Mwanga declared his intention of keeping Mr. Gordon as a hostage.

A friendly letter from Bishop Parker, written to the king from Usambara, was received with evident pleasure and relief, and the king in reply asked that another European should be sent. The Rev. R. H. Walker thereupon crossed the Lake, and arrived at the capital in April, 1888. He was received with special marks of honour, and for a few months the relations of Mwanga and his chiefs with the Mission were friendly, and the work was pursued with much encouragement.

Those who had come under the influence whether of Christianity or Mohammedanism were known in the country as "The Readers," or "The Reformers." Mwanga was known to have a strong dislike to them all, and was commonly believed to have resolved upon their destruction by some treacherous means. In August, 1888, their suspicions were so strong and so general that they, the Mohammedans, Roman Catholics, and Protestants, decided to revolt. Mwanga immediately fled across the Lake; Kiwewa, Mtesa's eldest son, was placed on the throne; the chief offices

First Translation.
Letter from Bishop Parker.

The "Readers."
Deposition of Mwanga.

were distributed among the "Readers"; and religious liberty was proclaimed. The Christians emerged from their hiding-places, and for a few weeks the Mission station was crowded daily, many chiefs desiring alphabet sheets to teach their followers and slaves. Then a second revolution succeeded. The Arabs, discontented with the share which the Mohammedan party had received of the chieftainships and land, made a sudden attack on the Christians on October 12th, placed the missionaries, French and English, under arrest, and dismissed them to make their way in the

Eleanor across the Lake. The Native Christians, with their numerous following, fled south-westwards and found asylum in Ankori (or Nkoli). The Arabs put Kalema, another of Mtesa's sons, on the throne, he having declared himself a Mohammedan and submitted to circumcision.

While the events just related were transpiring, the traveller, Henry M. Stanley, who in 1875 had communicated Mtesa's invitation for Christian teachers, was again in the neighbourhood of the great Lakes, directing an expedition for the relief of Emin Pasha, General Gordon's lieutenant in the government of the Egyptian Soudan. It was through the C.M.S. Mission in Uganda that communications from Emin in Wadelai reached England. The first letters received from him were brought to Uganda by Dr. Junker, the Russian traveller, leave for whom to enter the country was obtained by Mr. Mackay, and who then crossed the Victoria Nyanza by the C.M.S. boat, and sent the letters to the coast by the C.M.S. mailmen. Later letters, dated Wadelai (on the Nile), July 7th, 1886, were brought across the Lake and sent on by Mr. Ashe, and actually reached London on November 22nd. Early in 1887 Mr. Mackay sent him word of Stanley's proposed Expedition. These services were fully appreciated. Ivory valued at 55*l.* was sent as a gift to the C.M.S. by Emin Pasha, and in a letter to *The Times*, dated August 16th, 1887, he expressed his sense of Mr. Mackay's "untiring exertions and valuable assistance." In England a former Uganda Missionary, Dr. Felkin, took an active part in pleading for funds to send a relief expedition. Stanley, having attained his object after a most arduous journey *viâ* the Congo and the Aruwimi Forest, took his journey, accompanied by Emin and some of his officers and men, from the Albert Lake, through Ankori and Usamiro, to the East Coast. In Ankori, in the summer of 1889, he was waited upon by a deputation from the Baganda Christians, who urged him to lead them against Kalema, and to restore Mwanga to the throne, which he declined to do. He wrote soon afterwards to Mr. A. L. Bruce, son-in-law of Dr. Livingstone, describing the interview:—

"Each member of the deputation possessed a Prayer-book and the Gospel of Matthew printed in Kiganda, and as soon as they retired from my presence they went to study their Prayer-books. I take this powerful body of Native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a Mission station would be. These Native Africans have endured the most deadly persecutions—the stake and the fire, the cord and the club, the sharp knife and the rifle-bullet, have all been tried to cause them to reject the teaching they have absorbed."

At the end of August Stanley reached Usamiro, and spent some days with Mackay. In the letter quoted from above he expressed the high opinion he formed of Mackay's character in the words, "These Mission Societies certainly contrive to produce extraordinary men."

The day before Stanley arrived at Usamiro, Messrs. Gordon and Walker had left it to cross the Lake once more. Mwanga, when he fled from Uganda, had taken refuge first with the Arabs at Magu on the south of the Lake; from thence he had escaped to Ukumbi, a Roman Catholic station. In April, 1889, assisted by Mr. C. Stokes (the trader, formerly a C.M.S. missionary, who was irregularly executed by an officer of the Congo Free State in 1895), he had

**Restoration
of Mwanga.**

responded to an invitation from the Christians in Ankori to return to them. Assisted by the Sese Islanders he had proceeded to Murchison Bay and taken possession of Bulungunge Island, from which place he had written asking the missionaries at Usambiro to help him. They went in native canoes and without firearms, even for defence. Kalema was defeated, and Mwanga was restored to the throne. This was on October 11th, 1889, exactly one year after the Christians were expelled. The chieftainships were equally divided between the Roman Catholics and Protestants, and as Mwanga was then nominally a Romanist, it was mutually agreed that a Protestant, Kagwa Apollo, should be appointed Katik'ro, or Prime Minister. The Mohammedan faction, who had retreated towards Unyoro, returned repeatedly to the conflict during the following months, notwithstanding Kalema's death, and the country was unsettled more or less throughout 1890.

It was reported in June, 1889, that agents of the I.B.E.A. Co. were in Busoga, and letters were sent thither by the Christian Baganda soliciting assistance. In December a letter was received from

**Treaty with
I.B.E.A. Co.**

Mr. F. J. Jackson, and the messengers tendered to Mwanga one of the Company's flags, which he accepted, placing himself thereby under the Company's protection. Notwithstanding this, when, two months later, Dr. Karl Peters, the leader of a German Emin Pasha Relief Expedition,

**Berlin
Treaty.**

arrived in Uganda, Mwanga and his Roman Catholic chiefs made a treaty with him. In April, Mr. Jackson and Mr. Ernest Gedge arrived at Mengo, Mwanga's capital. But while these rival endeavours were taking place in Uganda, the fate of the country was being determined in Europe by the Anglo-German Agreement of 1890, which left to British influence the country bordering the northern half of the Victoria Lake—that to the north of the first parallel of south latitude. The terms of this agreement became known in Uganda in the autumn of that year, and a formal treaty was signed in December by Mwanga and his chiefs, and by Captain Lugard on behalf of the I.B.E.A. Company.

Serious dissensions unhappily occurred between the Roman Catholic and Protestant Christians. Even the common adversity which they shared in exile did not unite them. One of the Protestants wrote to Mr. Mackay: "When we left Uganda we came in two crowds, we and our brothers the followers of the Pope. But we do not pull well together. They are always wanting to fight with us who are in these troubles and difficulties." After the restoration disputes about land were of frequent occurrence.

Later these disputes were mixed up with questions of religion. The two Christian parties had mutually agreed before restoring Mwanga that the political power should be equally shared between them, and that to effect this, if a chief appointed by the Romanists should become a Protestant he should forfeit his chieftainship and lands and the Roman Catholics should appoint another to his office, and *vice versa*. The Roman Catholics, when the treaty was signed in December, 1890, insisted upon Captain Lugard signing a codicil undertaking that this agreement should be respected. But when it appeared that the officers of the Company observed a strict neutrality in religious matters, and that the loyalty of the people disposed them to favour the side on which the king was, the Romanists complained that this rule was contrary to the principle of religious toleration, and urged Captain Lugard to disregard it. On several occasions civil war seemed imminent.

Civil War.

and in January, 1892, a serious conflict took place. Captain Lugard had warned the Romanists, whom he charges with being the aggressors, that if they fought he should intervene with the fort guns, which he did. The Roman Catholic party, Europeans and Natives, fled to Budu. Mwanga, who accompanied them, did so apparently against his will, and a few weeks later he returned to Mengo and signed another treaty with Captain Lugard. The Mohammedan party, who had appointed Mbogo, a brother of Mtesa, as their king, submitted in May, and Captain Lugard

left the country in June to return to England, having effected a re-division of the chieftainships, in which all parties acquiesced.

The I.B.E.A. Company in the autumn of 1891 announced that they had decided on pecuniary grounds to withdraw their representative from Uganda, and that orders had been sent out to that effect. **Withdrawal of the I.B.E.A. Company.** In October the Directors offered to prolong the occupation till the end of 1892 if a sum of money, about 40,000*l.*, could be guaranteed to them in the course of a few days, and for one-half of this some of the Directors pledged themselves. The facts were stated at the Annual Meeting of the Gleaners' Union in Exeter Hall, London, on October 30th, at which Bishop Tucker was present. Several thousand pounds were immediately promised by those present, and eventually 16,000*l.* was presented to the Company, and the instructions to retire were countermanded. In May, 1892, the Company informed the Government and the C.M.S. that their resolution to withdraw at the end of 1892 was unaltered. After the change of Government in the summer the C.M.S. sent a deputation to Lord Rosebery on September 23rd. A week later the Government offered to assist the Company to prolong the occupation till the end of March, 1893, and in December Sir Gerald Portal, H.M. Consul-General at Zanzibar, was sent to Uganda with a strong staff, with the commission to report on the actual state of the country and the best means of dealing with it.

Sir Gerald reached Mengo in March, 1893, and on April 1st the Union Jack was substituted for the Company's flag. A conference was held between the English and French Bishops, Sir Gerald Portal, and Captain Macdonald, after which a treaty effecting a settlement of matters in dispute was drawn up by Sir Gerald, and signed by the above four, and subsequently by the chiefs, Romanist and Protestant, and the king. About the same time the Protestant chiefs, including nine out of the thirteen great chiefs of the country, drew up and signed the following document declaring their wish to abolish slavery:—"All we Protestant chiefs desire to adopt these good customs of freedom. We wish to untie and to free completely all our slaves. Here are our names as chiefs." Sir Gerald Portal left Uganda on May 30th, and unhappily died the following January, soon after returning to England. On April 12th, 1894, the Government announced their decision to establish a British Protectorate, confining it to Uganda proper, and placing a Commissioner in the country, and to place a Sub-Commissioner under the authority of the Consul-General at Zanzibar in charge of the communications between Uganda and the coast with instructions to establish friendly relations with the Natives in those territories. As already mentioned (*supra*, page 46), a vote of 20,000*l.* was passed by the House of Commons in the spring of 1892 towards the cost of surveying the route from the coast to Victoria Lake, and a vote for constructing a railway was passed in June, 1895.

About 1890 several funds were promoted, one by Mr. H. M. Stanley, and a second by *The Record* newspaper, for the purpose of placing a steamer on the Victoria Lake, to be available for the use of the C.M.S. These funds were not utilized, however, until 1895, when a leading mercantile firm undertook to put a steamer on the Lake, and, in consideration of grant from the above funds, to afford facilities of a special kind to the Society's missionaries for a term of years.

The progress made by the Church since the close of 1889 has been very striking. During this time Bishop Tucker has three times visited Uganda. He arrived first in December, 1890, and held the first confirmation in the country on January 18th, 1891, when 70 candidates were confirmed. Two days later six men, most of whom were members of the original body of "Elders," or Native Church Council, were formally set apart as lay evangelists. The Bishop preached on this visit to about 1000 in a church which the Christians had erected, and which had been opened on Trinity Sunday, 1890. The Rev. G. K.

Bishop Tucker in Uganda.

Baskerville and Mr. G. L. Pilkington arrived at Mengo with the Bishop; and Dr. Gaskoin Wright and Mr. Roscoe arrived the following autumn. On his next visit, in 1892, the Bishop was accompanied by seven recruits. He preached on Christmas Day to a congregation numbering he says, over 5000, assembled within and without a capacious new church, built on Namirembe hill, at a cost, calculating for labour at the rate of 3*d.* per day per man, of at least 1000*l.* This church was blown down by a hurricane in 1894, but was replaced by another, and at the same time several smaller buildings for classes were erected. On Trinity Sunday, May 28th, 1893, the Bishop admitted six Natives to deacons' orders, licensed ten lay evangelists, and confirmed 141 candidates. The Bishop's third visit was in 1895, when he was accompanied by the Revs. Martin J. Hall, T. R. Buckley, Messrs. Wright, Wilson, and Purvis, and by five ladies, the first to enter Uganda, namely, Misses Furley, Thomsett, Pilgrim, Browne, and Chadwick, to whom a remarkable welcome was accorded on October 4th.

Between the Bishop's second and third visits a striking development in the work was witnessed in the country districts and on the islands of the Lake. In December, 1893, the church at Mengo was the scene of a religious revival which had far-reaching effects. It should be

Recent Progress at the Capital.

mentioned, however, that this was preceded by new experiences of the Holy Spirit's grace and power on the part, first of one and then of others of the European missionaries. In the spring of 1894 the Church Council undertook to support teachers to be located at suitable centres, and within a few months over 130 of these were distributed over the country. For their support certain Church lands (gardens given to the Church by the chiefs) were appropriated, and voluntary contributions collected in church and at a monthly missionary meeting supplied the rest. A consequence of this wide distribution of teachers was the springing up of numerous buildings for public worship. Close to Mengo, within a radius of twelve miles, twenty churches had been built before the end of 1894, and not less than 200 in the whole country, each accommodating on the average 150 people. It was calculated that, exclusive of the capital, 20,000 souls gathered every Sunday to worship God and hear the Gospel. On fourteen of the Sese Islands Mr. Pilkington and Mr. Millar found nineteen churches in the autumn of 1894, and about 5000 "readers." The first baptisms in the province of

and in the Provinces.

Singo occurred on Easter Day, 1894, and a new church holding 1000 people was erected later at Mityana, the capital. In December of the same year the firstfruits of Kitunzi province were baptized. Kyagwe was occupied by Mr. Baskerville in February, 1893; by the end of the following year there were several churches and over 300 baptized Christians in that province. Busoga was occupied in 1891 and reoccupied in 1894. The Church Council also sent teachers to Toro and Koki, beyond the western boundaries of Uganda, in 1894, in response to invitations from the kings of those countries.

The translation of the whole of the New Testament and of some books of the Old Testament, besides parts of the Prayer-book, a book of hymns, &c., has been done, mainly by Mr. Pilkington, with Native assistance, as before mentioned. During 1894 upwards of 11,500 copies of the New Testament or of single Gospels or Epistles were sold.

New Testament translated.

V. THE BISHOPRIC OF EASTERN EQUATORIAL AFRICA.

The development of the Society's Missions led to a plan for their episcopal supervision being formed in 1880. A division of territory was arranged with the Universities' Mission (*vide supra*, page 46), the Bishop at the head of which has his headquarters at Zanzibar, and bore the *quasi*-title of "Central Africa"; but in 1894 his title was

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changed to "Bishop of Zanzibar." To the new see was applied the quasi-title of "Eastern Equatorial Africa."

The scheme was not matured, however, till 1884, when the Rev. James Hannington was consecrated the first Bishop on June 24th. Mr. Hannington, a Sussex clergyman, had been the leader of a party sent to reinforce the Mission in 1882, and had reached the Victoria Nyanza, but had been compelled by severe illness to return home. He went to Africa the second time as Bishop, arriving at Mombasa in January, 1885; and after ordaining two Africans and doing much other work, he resolved to go forward to Uganda, and to do so, not by the Usagara and Unyanyembe route, which had up to that time been taken by C.M.S. caravans, but by the more direct way north-west from Mombasa, past Mount Kilima-Njaro, and through the Masai country. This journey, though only once before made by an Englishman, Mr. Joseph Thomson (who did not reach Uganda), was successfully accomplished. But in Busoga, within a day or two's march of his destination, he was arrested by a tributary chief under the King of Uganda, and, after eight days' imprisonment, was put to death (October 29th) with some forty-six of his men, by Mwanga's orders. The principal cause of the murder was the alarm occasioned by the German annexations. The Bishop's last diary and sketches, subsequently recovered by Mr. Mackay, sent home, and published, made a profound impression in England. "If saintly relics," said the *Times* (Oct. 29th, 1886), "could be lawfully worshipped, such a journal, impressed with the agony and patience of martyrdom, might set up a juster claim than the dust of many renowned confessors to adoring veneration. . . . Whatever the object of his journey, the dignity with which the captive endured the whole must have compelled admiration. But the intention, which cannot be gainsaid, encircles the history and its author with a halo of purity and grandeur." The history of the martyred Bishop's remains has been truly wonderful. For a time the body was carried from place to place under the care of one of the late Bishop's porters, the people refusing to let it be interred in their country from a superstitious fear of evil coming upon them. There, on the border of Busoga, a house was built for it, and, still under the porter's charge, it was laid on a framework and left to decay. In 1890, Mr. Jackson, of the I.B.E.A. Company, buried the bones at Mumia's village in Kavirondo. They were found there by Bishop Tucker in December, 1892, who removed them to Mengo, and laid them in their final resting-place in the churchyard on Namirembe hill, King Mwanga, who had caused the Bishop's murder, being present at the solemn service.

The Rev. Henry Perrott Parker, who had previously been the Society's Secretary at Calcutta, was the second Bishop. He was consecrated on St. Luke's Day, October 18th, 1886. His episcopate lasted only sixteen months, during which time he visited every station in the Mission except that in Uganda, endearing himself to all by his humility of character, his singleness of aim, his spirituality of life, and his loving disposition. His journey to the Lake commenced from Rabai, whence he travelled south-eastward to Mamboia—a road not previously traversed in its entirety by a white man—and then proceeded by the usual route. He and the Rev. J. Blackburn reached Usambiro on November 7th, 1887, and there they both died, Mr. Blackburn on March 12th, 1888, and the Bishop on March 26th.

It was more than two years before the third Bishop was appointed. On April 25th, 1890, the consecration of the Rev. Alfred Robert Tucker took place at Lambeth Church. He sailed for Africa the same day. Reference has already been made to the Bishop's visits to Uganda.

STATISTICS OF C.M.S. EAST AFRICA MISSION FOR 1894.

European Missionaries: Clergy, 26; Lay, 21; Wives of European Missionaries, 16; Ladies, 22. Native Clergy, 8; Native Lay Teachers, 332. Native Christians: Coast District, 2614; U-Sagara, &c., 322; U-Ganda, 3133. Communicants, 1016. Schools, 18. Scholars, 1078.

CHRONOLOGY OF THE UGANDA MISSION.

- 1875.—Stanley's letter appeared, November 18th.
C.M.S. undertook Mission, Nov. 23rd.
- 1876.—Lieut. Smith sailed, March 11th.
First start from the coast, July 14th.
- 1877.—First division reached V. Nyanza, Jan. 20.
Smith and Wilson reached Rubaga, June 30.
Smith and O'Neill killed, December 13th.
Wilson alone for twelve months.
- 1879.—Nile party sailed, May 8th.
Wilson and Mackay in Ugan, Nov. 6th.
- 1870.—Nile party reached Rubaga, February 16th.
R.C. missionaries arrived, February 23rd.
Wilson and Baganda envoys left for England, June 14th.
Mtesa repudiated both Islam and Christianity, Dec. 23rd. Great difficulties.
- 1880.—Pearson alone in Uganda, April to Nov.
Baganda envoys received by the Queen, May 14th.
- 1881.—O'Flaherty and envoys reached Rubaga, March 18th.
O'Flaherty and Mackay alone in Uganda, March, 1881, to May, 1883.
- 1882.—First baptisms in Uganda, March 18th.
Hannington's party sailed, May 17th.
- 1883.—Hannington compelled to turn back, Feb. 7.
Ashe reached Bulaga, May 2nd.
Twenty-one Baganda converts received the Lord's Supper, October 28th.
- 1884.—*Eleanor* launched on Victoria Nyanza, Dec. 3.
Jas. Hannington consecrated first Bishop, June 24.
July. Seventy-five baptisms to this date.
Death of Mtesa, Oct. 10. Mwanga king.
Three converts roasted to death, Jan. May, 1884 baptisms to this date.
Bishop Hannington started from the coast for Uganda, July 22nd.
Bishop Hannington murdered in Busoga, Oct. 29th.
O'Flaherty left. (Died on way home.)
- 1886.—Great persecution. Some 60 Christians (Prot. and R.C.) put to death.
Anglo-German Delimitation Agreement, Aug. Ashe left. Mackay alone in Uganda.
Bishop Parker consecrated, Oct. 18.
- 1887.—May. Letter of Native Christians to Committee.
July 21. Mackay left.
Aug. E. C. Gordon arrived at capital.
- 1888.—March 26. Bishop Parker died at Usamiriro.
April 17. Walker reached Uganda, well received.
Aug. 1. Revolution. Mwanga fled across Lake. Kiwewa placed on throne. Relinquished liberty.
Oct. 12. Second Revolution. Native Christians (Prot. and R.C.) fled to Ankori.
Oct. 10. Missionaries, French and English, expelled.
Same month. Third Revolution. Kalema on throne.
- 1889.—March. Messengers despatched from Ankori to Usamiriro to ascertain views of Missionaries on question of renewing struggle. Arrived at Easter.
May. Mwanga crossed the lake.
June 25. Mwanga, at Bulungu, invited Missionaries to return.
Aug. 27. Gordon and Walker left Usamiriro to cross Lake.
Aug. 23. Stanley, with Emin Pasha, arrived at Usamiriro.
Oct. 11. Mwanga re-entered capital with his Christian army.
Dec. 15. Messengers sent by Mr. Jackson (I.B.E.A. Co.), from Kavirondo, arrived at capital.
Mwanga accepted Company's flag.
- 1890.—Feb. 8. Mackay died at Usamiriro.
Feb. Dr. Karl Peters arrived in Uganda.
Revised Delimitation Treaty between England and Germany.
- 1890.—April. Mr. Jackson and Mr. Gedgo (I.B.E.A. Co.) arrived.
April 25. Bishop Tucker consecrated Lambeth Church, London.
June 1. First Church opened at Mengo.
Dec. Captain Lugard reached capital.
Dec. 27. Bishop Tucker, with Baserville, Pilkington, and Smith, arrived in Uganda.
- 1891.—Jan. 15. First ordination and confirmation services. 70 candidates confirmed.
Jan. 20. Six native lay evangelists set apart.
Jan. 21. Bishop Tucker left Uganda.
Jan. Wakoli's Busoga, occupied.
March. About 2000 adherents 200 baptized Christians, and 60 communicants in Uganda.
Sept. 29. C.M.S. Committee adopted a Memorial to be sent to Lord Salisbury on the subject of proposed withdrawal of I.B.E.A. Co. from Uganda.
Oct. 30. Appeal made to Gleane's Union Meeting, Kater Hall, regarding Uganda.
Nov. I.B.E.A. Co. countermanded instructions to Captain Lugard to retire.
Nov. 28. Baserville reached the capital.
- 1892.—Jan. 24. Civil war at Mengo. Flight of Mwanga and Roman Catholic party.
March 4. Vote of 20,000, by Parliament towards survey for railway from coast to Victoria Lake.
March 30. Mwanga returned to capital.
Treaty signed by king and Captain Lugard.
May. Government informed by I.B.E.A. Co. of decision to retire from Uganda at end of 1892.
May 28. Mohammedan king, Abogo, submitted to Captain Lugard.
July 31. New church on Namirembe hill opened. About 5000 present.
- Sept. 24. C.M.S. deputation to Lord Salisbury.
Sept. 30. Government proposed to assist the I.B.E.A. Co. to prolong occupation of Uganda till end of March, 1893.
Nov. 23. Government announced resolution to send out a Commissioner to Uganda.
Dec. 23. Bishop Tucker and party, consisting of six recruits, arrived at Mengo.
- 1893.—Feb. Kyagwe occupied.
March 17. Sir Gerald Portal and staff arrived at Mengo.
April 1. Union Jack hoisted at Kampala in lieu of I.B.E.A. Co.'s flag.
April. Forty Protestant chiefs signed a declaration in favour of abolition of slavery.
Singo occupied.
May 28. Six Natives admitted to deacons' and four Europeans to priests' orders, and ten Natives licensed as lay evangelists.
May 31. Sir Gerald Portal and staff left Uganda.
June 2. Bishop Tucker left Mengo.
June 17. Mutiny of Selim Bey and Mohammedans.
- 1894.—April 12. British Government announced in both Houses of Parliament the assumption of Protectorate over Uganda.
Aug. 27. British Protectorate formally declared at Mengo.
- 1895.—June. House of Commons passed vote for a railway to Uganda.
Oct. 4. Bishop Tucker with a party of ten recruits, five of them ladies, arrived at Mengo.
Buckeville and Pilkington take furlough.

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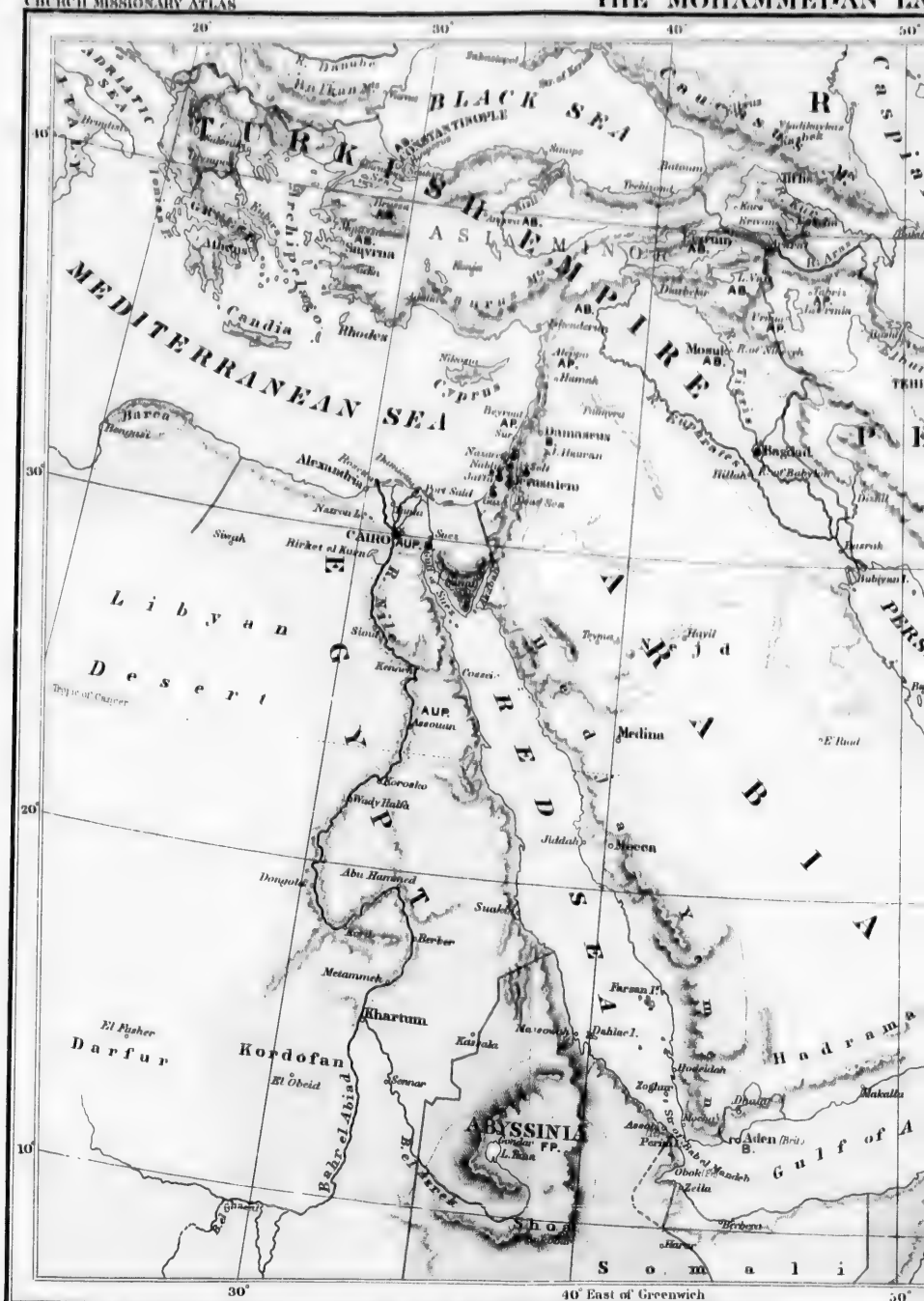
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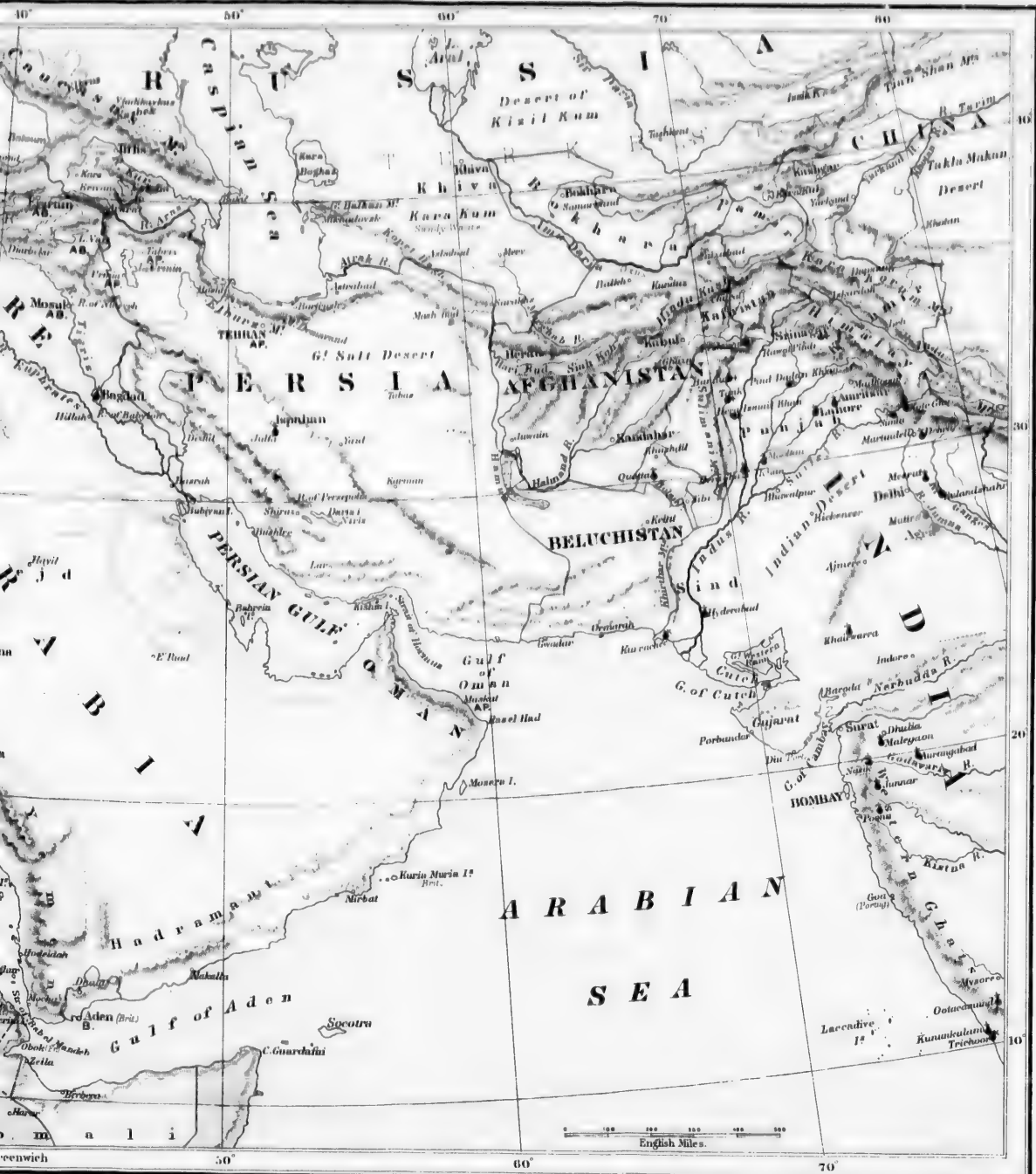
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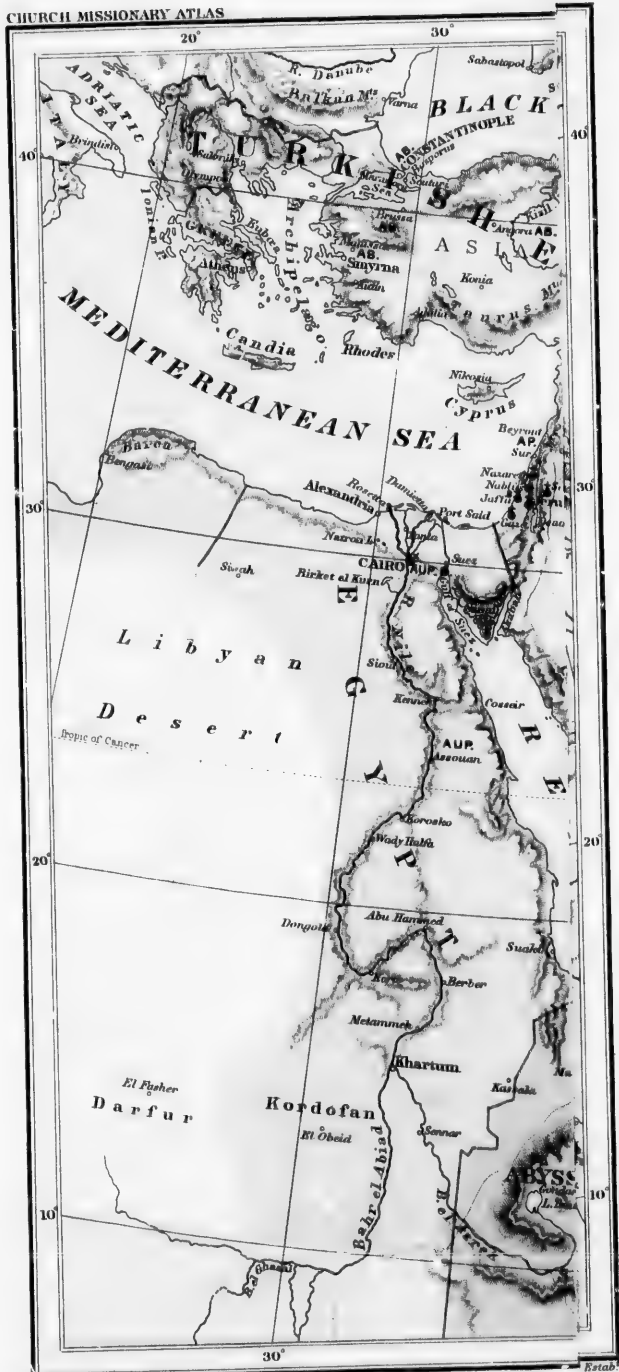


MOHAMMEDAN LANDS OF THE EAST



Other Missions.
AB. American Board
AP. Amer. Presbyterian
AUP. Amer. United Prot.
FP. Foreign Prot.
B. British Mission.
(For other Missions in India see Indian Maps.)

Stanford's Geog. Estab.



THE MOHAMMEDAN LANDS OF THE EAST.

THE Church Missionary Society has long felt that a peculiar responsibility rests upon it to care for the Mohammedan population of the globe. That section of the human race answers in a special sense to the phrase, "*the East*," which forms part of the Society's full and original title **C.M.S. and Islam.** "*for Africa and the East.*" The Church of Christ has done little indeed for the evangelization of the Moslem world, but the C.M.S. is more largely engaged in that work than any other society. In nineteen out of the Society's twenty-five great mission-fields, it encounters Mohammedanism, and preaches the Gospel to the Mussulmans. The struggle with Islam in the Africa Missions has already been described; the similar struggle in India, Ceylon, &c., will be noticed hereafter; but at this point we touch what are *par excellence* the Lands of Islam, and it is necessary, therefore, to dwell briefly on Mohammedanism itself, to point out the special obstacles it presents to the progress of Christianity where it is the State religion (as in Turkey and Persia), and to relate the story of the Society's efforts to overcome those obstacles in the name of the Lord.

It is not necessary here to give the history of Mohammed and of the rapid spread of the religion he founded. But Islam itself, and its influence, must be briefly noticed. It is thus succinctly described by Sir W. Muir, in his valuable tract, "*The Rise and Decline of Islam*:"—

"*Islam*, so called from its demanding the entire '*surrender*' of the believer to the will and service of God, is based on the recognition of **Islam: its Doctrines and Precepts.** Mohammed as a prophet foretold in the Jewish and Christian Scriptures. On him descended the Koran, from time to time, an immediate revelation from the Almighty. Idolatry and Polytheism are with iconoclastic zeal denounced as sins of the deepest dye; while the unity of the Deity is proclaimed as the grand and cardinal doctrine of the Faith. Divine providence pervades the minutest concerns of life; and predestination is taught in its most naked form. Yet prayer is enjoined as both meritorious and effective; and at five stated times every day must it be specially performed. The duties generally of the moral law are enforced, though an evil laxity is given in the matter of polygamy and divorce. Tithes are demanded as alms for the poor. A fast during the month of Ramazan must be kept throughout the whole of every day; and the yearly pilgrimage to Mecca,—an ancient institution, the rites of which were divested of their heathenish accompaniments,—maintained. The existence of angels and devils is taught; and heaven and hell are depicted in material colours,—the one of sensuous pleasure, the other of bodily torment. Finally, the resurrection, judgment, and retribution of good and evil, are set forth in great detail. Such was the creed—*there is no god but the LORD, and MOHAMMED is His prophet*—to which Arabia became obedient."

The personal religion of a devout Mohammedan is thus described by the **A devout Moslem.** Rev. R. Clark (*C.M. Intelligence*, February, 1877):—"Being ignorant of God's righteousness, and going about to establish his own righteousness, he practises religiously the five essentials of his creed. He prays five times a day. He fasts so rigorously during the month Ramazan, that he will rather die than allow one atom of food, or indeed of anything whatever, to pass his lips (from sunrise to sunset). He goes on pilgrimage to Mecca if he has the means of doing so. He repeats the Kalma, 'There is no God but one God, and Mohammed is the prophet of God.' And he gives alms with open hand to the poor. These are the five fundamental principles of his faith, and obedience to them is his righteousness, and his title to life. If he does them well, he can claim salvation. If, through infirmity or neglect, he forgets to do *all*, he has lost his title to heaven; but '*God is merciful.*'"

A religion like this, which bases salvation on the performance of certain

external acts, naturally fosters no sense of sin, and therefore no sense of the need of a Saviour. And while Jesus is acknowledged as a prophet, His Divinity and Atonement and Resurrection—even His death on the cross itself—are denied with vehement horror.

The evil influences of Mohammedanism are thus summed up by Sir W. Muir:—"Three radical evils flow from the faith, and must continue to flow so long as the *Koran* is the standard of belief. *First*, polygamy, divorce, and slavery are maintained and perpetuated; striking at the root of public morals, poisoning domestic life, and disorganizing society. *Second*, freedom of thought and private judgment in religion are crushed and annihilated. The sword still is, and must remain, the inevitable penalty for the denial of Islam. Toleration is unknown. *Third*, a barrier has been interposed against the reception of Christianity. They labour under a miserable delusion who suppose that Mohammedanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth. *Idolatrous Arabia* (judging from the analogy of other nations) might have been aroused to spiritual life and to the adoption of the faith of Jesus. *Mohammedan Arabia* is to the human eye sealed against the benign influences of the Gospel. . . . The sword of Mohammed and the *Koran* are the most stubborn enemies of civilization, liberty, and truth which the world has yet known."

And Mr. W. G. Palgrave, the Arabian traveller, writes,—"Islam is in its essence stationary, and was framed thus to remain. Sterile like its God, lifeless like its first principle and supreme original, in all that constitutes true life—for life is love, participation, and progress, and of these the Koranic Deity has none—it justly repudiates all change, all advance, all development. To borrow the forcible words of Lord Houghton, the 'written book' is there, the 'dead man's hand' stiff and motionless: whatever savours of vitality is by that alone convicted of heresy and defection."

It is humiliating indeed that a religion like this should now be dominant over the Lands of the Bible. Humbling is it to be compelled to recognize Mohammedanism as permitted by God to be a scourge for the Churches of the East, which had fallen into deep corruption both of life and doctrine, and had ceased to fulfil their office of being the salt of the earth, and a light to the surrounding Heathen. To this day, it must be said with sorrow, the Oriental Churches, interesting as they are from an antiquarian point of view, and much as their depressed and oppressed condition appeals to the sympathies of every Christian, are a real obstacle to the evangelization of the Mohammedans. This is illustrated by the concurrent testimonies of travellers and missionaries in the East regarding the feelings of the Moslems towards the Oriental Christians. "They see," says one, "that these are no better than themselves. They think them worse; and therefore that the *Koran* is more excellent than the Bible." "Mohammedans," writes another, "say, 'We have lived among Christians for 1200 years, and we want no such religion as *that*.'"

One cause of weakness in Oriental Christendom is its numerous divisions. The most important section is the Orthodox Greek Church, with about four and a half millions of adherents (in Greece, Turkey, &c., but excluding Russia). The Bulgarian Church numbers nearly three million souls; and the Armenian Church two millions. There are also the Syrians or Jacobites, under the Patriarch of Antioch, numbering about 70,000, who use the ancient Syriac language in their services; the Maronites (250,000), who also use Syriac, and the Latins (100,000), who use Latin,—both these acknowledging the Papacy. Rome also has communities of seceders from the other Churches, who are called respectively Greek Catholics, Armenian Catholics, and Syrian Catholics. All these smaller Churches are in Asiatic Turkey; as also is the Nestorian Church, in Kurdistan,

numbering some 50,000 souls (besides 25,000 in Persia). Then there is the Coptic Church, in Egypt (250,000); and its daughter Church in Abyssinia, reckoned as three millions. The Turkish Empire, including Egypt, but excluding Bulgaria, may be said to have a population of twenty-eight millions, of whom nearly five millions may be Christians. All the rest are Mohammedans, except the Druses of the Lebanon and the Hauran, about 100,000 in number, whose religion is neither Christian, nor Mohammedan, nor (in the ordinary sense) heathen, but seems to be a compound of all three.

The eyes of the founders of the Church Missionary Society, surveying the vast fields of labour lying unoccupied before them, rested with peculiar interest on the sacred lands of the East. Was it not, they thought, one of the most sacred duties of Reformed Christendom to send the pure Gospel to the regions from whence it had first come? Claudius Buchanan directed their attention to the Levant in 1811; and in 1815, the very first English clergyman and University graduate who offered himself to the Society, the Rev. W. Jowett, 12th Wrangler in 1810, and Fellow of St. John's, Cambridge, was appointed to commence the Mediterranean Mission.

The Instructions of the Committee to Mr. Jowett, delivered by Josiah Pratt, are full of interest. A great part of his work was to consist of inquiries into the religious state of the Oriental Churches. It was thought they might be roused to self-reformation, and that then, through them, the Gospel might be spread among the Mohammedans. "We are not," said the Committee, "inciting to a fanatical crusade." Mr. Jowett was to visit and to correspond with "the ecclesiastics at the head of the different communions," so that, "through the influence of the Patriarchs of Constantinople, Antioch, and Alexandria, our systems of education might be communicated, and Bible societies established." "It is by bringing back these Churches to the knowledge and love of the sacred Scriptures," says the Society's 20th Report, "that the blessing from on high may be expected to descend on them . . . and as they shall reflect the clear light of the Gospel on the Mohammedans and Heathens around, they will doubtless become efficient instruments of rescuing them from delusion and death."

At first, the prospects were most encouraging. Mr. Jowett and other missionaries travelled over Greece, Turkey, Asia Minor, Syria, and Egypt. They were cordially received by the Patriarchs and Bishops, and collected much valuable information; and Jowett's "Christian Researches" was for many years a standard work. From a printing-press established at Malta (which was managed for a time by John Kitto, afterwards so well known for his Biblical works), Bibles and tracts in the Italian, Modern Greek, Arabic, Maltese, Abyssinian, and Turkish languages were issued in large numbers; and also school-books, which were largely adopted by the Greek Church for use in its own schools. The Syrian Archbishop of Jerusalem himself visited England, and conferred with the C.M.S. and other societies on the subject of the enlightenment of Oriental Christendom. But the sanguine hopes thus awakened were not to be fulfilled. In 1821, the revolution in Greece began; the wars and political troubles of the next ten years put an end for a time to active work in the Turkish Empire; and since then the Churches of the East have for the most part manifested little desire to be quickened into life by emissaries from the West.

The enterprise, therefore, as a whole failed. The work done in Egypt and Abyssinia will be noticed in a subsequent article. From Constantinople, the missionary who settled there in 1819 was obliged to retire in 1821, when the Greek revolt was followed by an outbreak of Mussulman fanaticism, and the Patriarch of Constantinople, who had shown him much friendliness, was barbarously murdered in front of his own church. At Smyrna, the schools opened in 1830 were closed by the Turks, and the masters thrown into prison; but

in 1842 the station was re-opened by the Rev. J. T. Wolters, who laboured there with great patience, but with small visible results, till 1877 (when the Society formally closed the Mission), and also subsequently until his death in 1882. In the island of *Syra*, the Rev. F. A. Hildner conducted an important school from 1829 to 1876, when old age obliged him to give up the work; but he remained in the island, and on his death, in 1883, received great honours, the Greek Cathedral being lent to the Anglican chaplain at Athens for the funeral service, and the Greek Archbishop delivering a touching address to a vast concourse of people. The work in *Palestine*, which was not begun till 1851, is described in a later article.

It remains to give some account of the second Constantinople Mission, which aimed, not, as in 1819-21, at the Eastern Christians, but directly at the Mohammedans, and which was carried on from 1856 to 1880. Its history illustrates very significantly the difficulties of Christian work in any Mussulman state, and the real character of the "religious liberty" supposed to exist in Turkey.

In 1831, the missionaries of the American Board settled at Constantinople, but specially with a view to influencing the Armenian Church. **Before the Crimean War,** In 1843, however, an Armenian and a Greek, who had turned Mohammedans, recanted, and again embraced Christianity; and for this they were both beheaded, despite, in one case, the strong protests of Lord Stratford de Redcliffe (then Sir Stratford Canning). This led to remonstrances from Great Britain and Russia; and after a sharp diplomatic struggle, extending over many weeks, Sir S. Canning obtained, in response to his peremptory demands, the following pledge:—"The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of a Christian who is a renegade." But it will be observed that these words were ambiguous. They might be held to apply only to cases like the above-named, where the converts had been born Christians; and as a matter of fact, in 1852-3, two men, Moslems from birth, who became Christians, were executed at Aleppo and Adrianople.

While the Crimean War was still proceeding, the British Government took advantage of the situation to press the matter still more **and after.** strongly on the Porte. Lord Clarendon, in 1855, referred to the "gigantic efforts and enormous sacrifices" then being made in the cause of Turkey, and wrote:—"The Christian Powers are entitled to demand, and her Majesty's Government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes a Christian, whether originally a Mohammedan or originally a Christian, any more than any punishment attaches to a Christian who embraces Mohammedanism. In all such cases the movements of the human conscience must be free, and the temporal arm must not interfere to coerce the spiritual decision." It was, however, only by the greatest firmness and vigilance that Lord Stratford de Redcliffe obtained the insertion in the famous *Hatti-humayûn* of February 18th, 1857, of an explicit clause to that effect.

Encouraged by what seemed the establishment of complete religious liberty, the C.M.S., in 1858, re-opened its Mission at Constantinople with the direct purpose of evangelizing the Turks. Dr. Pfander the able and experienced missionary to the Mussulmans of North India, was commissioned to lead the attack; and he was afterwards joined by Dr. Koelle (the eminent missionary scholar from Sierra Leone, author of the "*Polyglotta Africana*"), and by the Rev. E. H. Weakley (now agent of the Bible Society in Egypt). The work was begun with all possible caution. There was no street-preaching or book-hawking; only quiet conversation and distribution of tracts as opportunity offered. But very soon the Spirit of God seemed to be at work; inquirers came forward; and the first Turkish convert was baptized on Easter Day, 1862. He had been an inquirer at Smyrna, and had been twice arrested by the authorities—treaties notwithstanding—and liberated through consular interposition;

but his baptism passed off quietly, and was followed during the next two years by several others.

In the summer of 1864, the brightest hopes were entertained. One of the missionaries wrote, "Our work here now is most interesting. We have had a visit from the Bishop of Gibraltar, who confirmed many Turks [not all C.M.S. converts: the S.P.G. also was at work]. Our rooms are crowded with those who are willing to hear the Gospel. Even the Greeks, and a few Jews, flock in to us to learn the words of life. Three weeks ago I preached six days a week to crowded audiences. Our room was filled one day ten successive times. I spoke for eight hours and a half to eager crowds. We have not countenanced the Greek movement, as we cannot leave the Turkish work to attend to them."

In one day all these hopes were shattered. On July 18th of that very Turkish Op- summer, "without the slightest warning or indication that a position and change had taken place in the views of the authorities," the intolerance. Turkish police suddenly attacked the premises of the C.M.S., the S.P.G., and the Bible Society, forcibly closed them, seized the Christian books, and threw the converts and inquirers into prison. Partial redress was afterwards obtained; and a long diplomatic correspondence ensued; but Lord Stratford was not now Ambassador, and the societies never procured full satisfaction. The converts were released, but the books were not restored.

The blow was successful. The movement was suppressed; and from that day to this there has never been a revival of it. For sixteen years Dr. Koelle patiently sowed the good seed as and where he could; but twice only were fresh baptisms reported by him: in one case, a Turkish family; in the other, a young Persian; and in both cases temporary arrest followed. The little flock he had was scattered, and reduced to a mere handful; and although from time to time there were interesting cases of secret inquirers, some of them in high position, they were never able to face the peril of confessing Christ before men. In 1870, he wrote, "A Mohammedan citizen came several times, but was seized and reprimanded by the police, after which he stayed away." In 1873, "Inquirers come forward, and for a time show signs of attention and interest, when suddenly they are drawn back by some invisible influence and visit the missionary no more." In 1874, "There is a quiet but effective vigilance exercised by persons of authority, and a pressure is almost always brought to bear, sooner or later, on any persons that show inclinations towards Christianity." In 1875, at the C.M.S. Mohammedan Conference in London, he said, "Proselytizing efforts offend both the religious and political susceptibilities of the Mohammedans: a Turkish Mussulman regards them as an insult to his faith, and a Mussulman Turk as an act of hostility against his Government and country. . . . A European missionary could not, as a rule, visit in Mohammedan houses without rousing suspicion and hostility. No church for the public Christian service of Turks would have any chance of being authorized by the Government. No missionary school for Mohammedan youths would be tolerated. . . . The Government absolutely prohibits the printing of books in which our religion is defended against Mohammedanism, or their importation through the custom-house. Even books like Sale's English translation of the Koran are rigidly excluded." In 1876, a box containing copies of a small book on the Death of Christ, written by Dr. Koelle in Turkish and printed in England, was seized at the custom-house and the books destroyed. In 1877, under financial pressure, the Society formally closed the Mission; but Dr. Koelle continued at Constantinople till 1880.

Mission
closed.

Other
Missions.

Several other Missions are carried on in the Turkish Empire. The S.P.G. has a clergyman at Constantinople. The Female Education Society works in Palestine; and also three or four smaller Missions. The British Syrian Schools, whose headquarters are at Beirút, are doing a good work in Syria and the Lebanon. The Irish

Presbyterians are at Damascus. Among the Jewish populations the London Society for Promoting Christianity among the Jews has important Missions. But the largest organizations by far are those of the American Board (Congregationalist) and the American Presbyterians. The former carries on an extensive work, both in European Turkey and in all parts of Asia Minor, mainly among the Armenian Christians, many thousands of whom have left their own Church and formed Protestant communities with Native pastors. Robert College, at Constantinople, founded by this society, has been a powerful agency for the spread of religious education. The American Presbyterians have the Syrian field, where they have some 1200 adherents drawn from the Oriental Churches, and a wide network of schools. Their missionaries at Beirút have done noble service by their translations of the Bible into Arabic and other languages of Asiatic Turkey.

EGYPT, THE NILE, AND ARABIA.

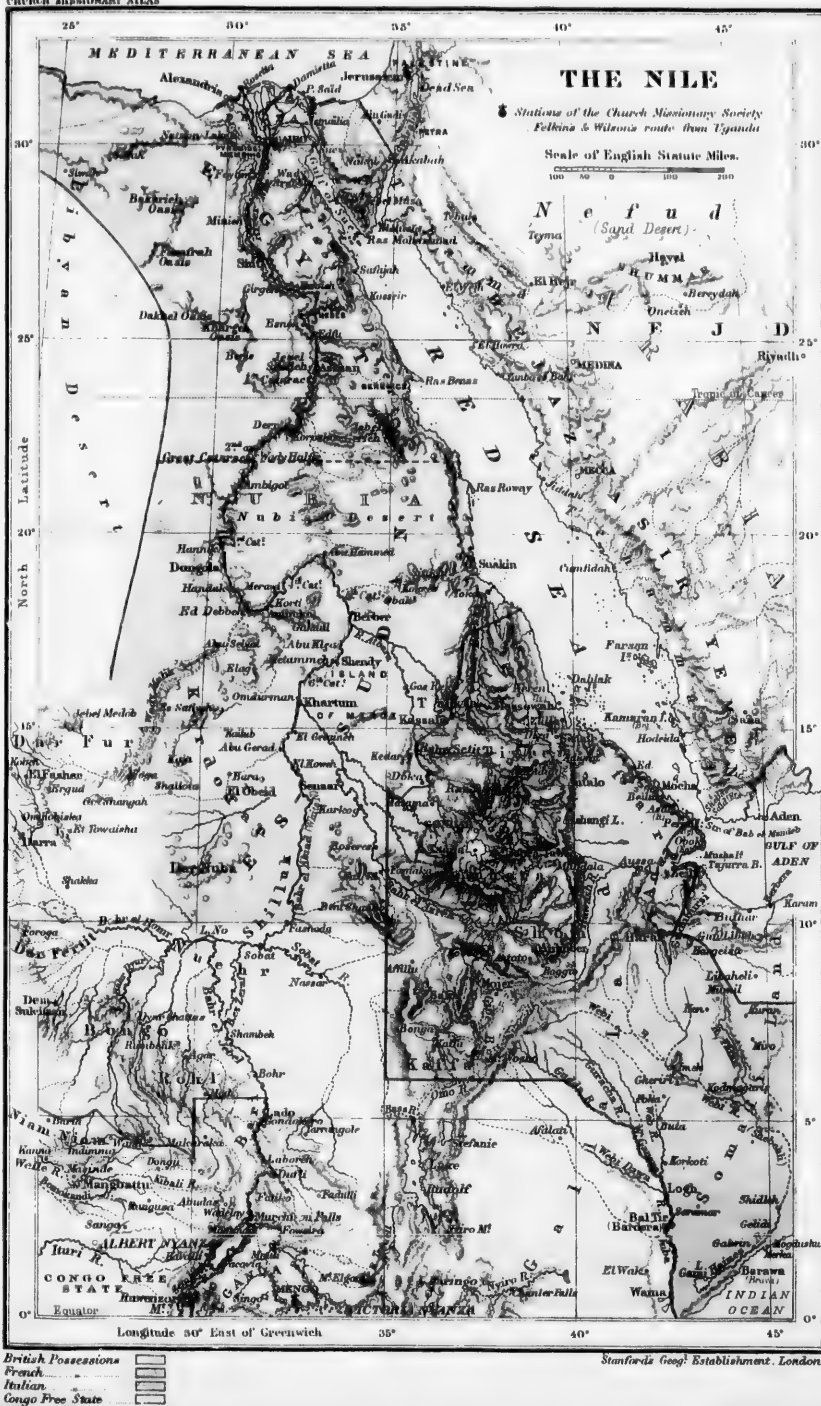
It is not intended here to give any detailed account of Egypt, Abyssinia, the countries of the Upper Nile, and Arabia; but a brief history of the Society's connexion with them will introduce the Society's Egypt Mission.

The Society's plans and efforts in its earlier years for the enlightenment of the Eastern Christian Churches have already been described. The first missionary sent out with that object in view, the Rev. W. Jowett, visited Egypt to confer with the ecclesiastical authorities of the ancient Coptic Church. The Copts are the only true representatives of the ancient Egyptian race. That race was to a large extent Christianized in the first three centuries A.D.; but the subjugation of Egypt by the Mohammedan Arabs in the seventh century nearly swept away the corrupt nominal Christianity which then prevailed, and also resulted in the bulk of the population becoming in course of time of mixed Arab and Egyptian descent. The remnant that clung to the old faith suffered great oppression for many centuries, but that very circumstance kept them a separate people and perpetuated the ancient race. They form but a small minority, about one-twentieth, of the population of Egypt, numbering perhaps 250,000 out of four millions, the rest of whom are Mohammedans. The word "Copt" is supposed to be a corruption from the second syllable of "Egypt" (γυπτ: ΑΙ-γυπτ-ος).

Jowett was in Egypt for some months in 1819, and in 1820, and again in 1823, and had much intercourse with the priests and monks of the Coptic Church, the Patriarch giving him letters of introduction to several of the convents, and he distributed many Arabic copies of the Scriptures. One of the most interesting results of his visits was the purchase of a remarkable manuscript translation of the Bible in Amharic, the vernacular language of Abyssinia. This translation had been made a few years before by the French Consul at Cairo, M. Asselin de Cherville, assisted by an aged Abyssinian monk named Abu Rumi. The manuscript consisted of no less than 9539 pages, the whole written out by Abu Rumi in the Amharic character. It was purchased by Mr. Jowett for the Bible Society; and portions of it were printed, many thousands of copies of which were afterwards circulated by Gobat, Krapf, and other C.M.S. missionaries in Abyssinia. The revision of this version for the Bible Society was one of the tasks of Krapf's old age, and it was only finished in 1879 and printed at the St. Chrischona Mission Press, near Basle.

At the close of 1825 five missionaries were sent by the Society to Egypt. These were Gobat (afterwards Bishop of Jerusalem), Lieder, C.M.S. Egypt Mission, Müller, Krusé, and Kugler. All five were from the Basle 1825-62. Seminary. Gobat and Kugler afterwards went on to Abyssinia; the rest travelled up and down Egypt, visiting the Coptic schools, distributing portions of the Bible, and making known the true Gospel;





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and subsequently opened schools at Cairo, particularly an important "Coptic Seminary," in which Egyptian boys of the Coptic Church received a scriptural education with a view to their ordination as ministers of that Church. One of them, in consequence of his attainments, was selected by the Patriarch, at the early age of twenty-one, to be Abuna, or Bishop of Abyssinia. When, however, Bishop Gobat visited the Mission, in 1849, he was of opinion that it was conducted too cautiously, and that Protestant doctrine should be more boldly maintained; and he urged that younger missionaries be sent out for that purpose. But the Society, with the claims of India and China and Africa upon it, was unable to do more for Egypt; and although Lieder remained at his post for many years, universally respected, and exercising a wholesome influence over the Coptic Patriarch and Bishops until his death from cholera in 1865 the Mission retained only a lingering existence, and was closed three years before Lieder died. Its visible results were small; but some few Egyptians were brought to true faith in Christ by its means, and died trusting in Him alone; while hundreds of youths who had learned the truth in its schools were dispersed over the land, and only the Omniscient One can know which of the seed thus scattered sprang up and bore fruit. That some did we may be quite sure.

Gobat in 1830 commenced a Mission in Abyssinia, and it was carried on **C.M.S. Abyssinia Mission**, were small, beyond the circulation of many thousands of 1830-8.

Scriptures in the Amharic vernacular. Krapf was one of the later missionaries, joining in 1837; and two or three months after his arrival they were all expelled, owing to the hostile influence of two French Romish priests, who persuaded the Prince of Tigré that they were more in accord with Abyssinian Christianity than the Protestants—which was true enough. The Church of Abyssinia is interesting from its antiquity; but its faith and practice are a strange mixture of Christianity, Judaism, and Heathenism. A valuable sketch of its history, by Professor Samuel Lee (the remarkable Oriental scholar, who went to Cambridge at the expense of the C.M.S., and afterwards became successively Professor of Arabic and Regius Professor of Hebrew), appeared in the Society's Annual Report for 1817-18.

Krapf afterwards spent three years in Shoa, then a kingdom lying south of Abyssinia proper, and also nominally Christian; but in 1842 he was again excluded through Romish influence. It was, however, while he was in Shoa that his sympathies were drawn out towards the great Galla nation, which inhabits a vast extent of territory stretching southwards nearly to Mombasa; and it was to reach them that he sailed down the coast in 1843, and founded what became the East Africa Mission.

Twelve years later, in 1855, when King Theodore was on the throne (who subsequently provoked an English invasion, and fell at Magdala), Krapf visited Abyssinia to place there an Industrial Mission planned by Bishop Gobat, and found many traces of the former distribution of the Scriptures. In later years he established and directed the remarkable "Pilgrim Mission," in connexion with the St.

Krapf's Pilgrim Mission. Chrischona Institute, which was to begin the "chain of Missions" from the north instead of from the east. Twelve stations were

planned, embracing Egypt, Nubia, and Abyssinia, and to be called the "Apostles' Street," each station being called by the name of an apostle or evangelist. Several were actually started, but most had to be abandoned for lack of adequate support. One of the missionaries, however, remained in Shoa until 1886 (when he was expelled); also a Swedish Lutheran Mission, and a Mission to the Jews under the London Jews' Society.

In Egypt, the principal Mission is that of the American United Presbyterians. Its work is chiefly among the Copts, from whom it has gained a large number of proselytes; but it has also baptized, from first to last

some sixty Mohammedans, of whom Dr. Lansing, one of the leading missionaries, states that none have apostatized. Another interesting effort **Other** to reach the Mohammedan population was the late Miss **Missions** Whately's, through her admirable schools, which, however, **in Egypt** since her death, cannot be regarded as a mission agency. The C.M.S. assisted her by a small annual grant; and she frequently begged for an English Church missionary to be sent to Cairo.

The Committee at length, in the early part of 1882, decided to respond to this appeal; and the British campaign in Egypt in the summer of that year, with the dominant influence it gave England over the destinies of the country, was generally felt to enhance the responsibilities of English Christians to send the Gospel to the Mohammedans. It is certainly fitting that the C.M.S., which has far more work among Mohammedans than any other society, should be represented at the capital of Egypt. Cairo has been called "the most Mohammedan city in the world," not even excepting Mecca itself. It boasts of 500 mosques, and of the great Mohammedan university, in which there have sometimes been 10,000 students from all parts of the Mussulman world. Accordingly, in December, 1882, the Rev. F. A. Klein, **Second** who had been a missionary of the Society in Palestine from **C.M.S. Egypt** 1851 to 1877, and was a ripe Arabic scholar, proceeded to Cairo **Mission** to begin the second C.M.S. Egypt Mission. Influenced by the representations of General Haig, the Society was led in 1889 to commence a Medical Mission, and Dr. F. J. Harpur, previously engaged in Arabia, arrived at Cairo in March of that year, a few weeks before the death of Miss Whately. A dispensary was opened in Old Cairo, and for short periods a second one also in Cairo; the attendances have been numerous. Visits have also been paid by the medical missionary to the Bedouins in the Sinaitic Peninsula. In 1891-2 the staff of Missionaries was increased, especially by the sending out of several ladies, who have found useful spheres of work in connexion with the dispensary, in the schools, and in visiting among the Moslem women. A good number of copies of Arabic and Turkish Scriptures have been sold to Mohammedans, and copies of such controversial books as *Mizan-ul-Haqq*, the *Apology of Al Kiuli*, &c., have been widely circulated. Mr. Klein has translated into Arabic Bishop Ryle's *Commentary on St. Luke*, Dr. Koelle's *Death of Christ on the Cross*, and he is still engaged in literary work, although now residing on the continent of Europe.

To the regions of the Upper Nile the Society's attention was drawn in **The Nile :** 1876, in connexion with the Nyanza Mission. Colonel Gordon **Gordon and** was then Governor of the Egyptian Soudan, and had pushed its **the Nyanza** frontier posts up the White Nile to the very borders of **Mission.** Uganda; and it was a question whether that was not the best route to Mtesa's capital. The Zanzibar route, however, was chosen; but in 1878, when the news came of the death of Smith and O'Neill, three men (Pearson, Litchfield, and Felkin) were despatched *via* the Nile, Gordon Pasha having promised every assistance. They landed at Suakin, crossed the desert on camels to Berber, and proceeded by steamer up the river to Khartoum, where they were received with the greatest kindness by Gordon, who spared none of his resources as Governor of the Soudan to forward their way, and also spent large sums out of his own pocket in providing them with necessaries. In his steamers they ascended the river to the Albert Nyanza, and were safely conducted by his officers to the Uganda frontier. In 1879, Wilson and Felkin returned to England, with the Waganda envoys, by this northern route, but diverging to the west, and coming through Darfur. Felkin's diary of the former journey appeared in the *C.M. Gleaner* of 1879; and valuable accounts of the various countries and peoples passed both ways are given in Wilson and Felkin's "U-Ganda and the Egyptian Soudan." A boy from one of the most powerful tribes, the Dinka, was brought to England by Mr. Wilson, and was baptized in 1882, the firstfruits of the Egyptian Soudan to Christ.

No Protestant missionary has ever resided in those vast territories; but an Austrian Roman Catholic Mission was established for a few years at Khartoum, and some French priests laboured in Darfur, until they were captured by the Mahdi; one of the former, Father Ohrwalder, escaped and made his way to Egypt in December, 1891. The C.M.S. was appealed to by Gordon, in anticipation of the then-expected expulsion of its missionaries from Uganda, to send them or a fresh party to the Soudan, naming both Darfur and the shores of the Albert Nyanza as localities where he could afford them protection; but the Society's financial position at the time did not allow of extension, and soon afterwards Gordon resigned his command, and the whole country speedily relapsed into confusion. In the midst of this confusion arose the Mahdi, who in 1883 totally annihilated the Egyptian army under General Hicks and threatened Khartoum. This led to the mission of General Gordon in 1884, which resulted in his overthrow and death. The profound im-

pression caused in England by these sad events issued in earnest appeals from many friends of the Church Missionary Society to the Committee to undertake a Gordon Memorial Mission to the Soudan. In a few months nearly 3000*l.* was contributed for that purpose. On two occasions steps have been taken to ascertain whether an opening presented itself for prosecuting missionary work. General Haig, at the close of 1886, visited Suakin and Hodeidah for that purpose; and in 1890, during the prevalence of a famine which was raging in the Eastern Soudan, Dr. F. J. Harpur, of the Cairo Mission, was sent to Suakin, where he opened relief works by means of funds supplied by the Aborigines' Protection Society and others, and attended to the sick Hadendawas who sought his care in large numbers. It did not seem to the Committee, however, that such an opening existed as would justify them in taking steps to start a permanent Mission.

The Egyptian Soudan is the meeting-place of many races and languages. Between the Nile and the Red Sea, the Bishareen and other tribes are Hamitic. West of the Nile stretches a vast Arab district, with various dialects of Arabic. The Nuba group of languages is represented at frequent points on the river. Above the confluence of the Bahr-al-Abiad and Bahr-al-Ghazal, the Dinka and other great tribes belong to the Negro stock.

Arabia, which once had its Christian kingdoms and churches, has been for thirteen centuries wholly Mohammedan; and an area of 1,200,000 square miles, with a population of five millions, is entirely closed against the Gospel. Very rarely has even a Christian traveller penetrated to Mecca, and then only in disguise and professing himself an Arab Mussulman.

But there is one spot on the edge of Arabia where entrance is possible; for Aden, the familiar commercial port at its southern extremity, is a British possession. To this place as a base for Missionary operations, General Haig directed attention in an important article in the *C.M. Intelligencer* of December, 1882. In 1885, the Society resolved to commence a Mission

there, and a medical missionary, Dr. Harpur, was sent out for the purpose in 1886. About the same time the Hon. Ion Keith-Falconer, previously Arabic Professor at Cambridge, began a Mission in connexion with the Free Church of Scotland at Sheikh Othman, about ten miles from Aden. Within two years the latter had been removed by death, and Dr. Harpur had been transferred to the Egypt Mission. Dr. and Mrs. Harpur spent some months at Dhala, a place three days' journey from Aden, at the northern limit of the area protected by the British Government; their return to Aden in the heat of summer by order of the British Resident, anxious for their safety, caused a serious illness to Mrs. Harpur, obliging her to return home, and indirectly leading to the closing of the Mission. In 1886 General Haig went on a journey of missionary inquiry to the Arabian ports of the Red Sea, to ascertain whether other openings could be found.

A small American Mission has lately been endeavouring to enter Arabia from the north.

But, since 1891, Arabia has had a fresh and pathetic interest for the Church Missionary Society, as the land that witnessed the last days of the sainted Bishop French, and on the shores of which lie his remains. At the close of 1890, three years after his resignation of the see of Lahore, he went to Muscat, where he spent the last three months of his devoted life in witnessing for his Lord, and there he died on May 14, 1891. Perhaps, as the example of Henry Martyn has inspired the existing Mission in Persia, so in God's own time, the example of Thomas Valpy French will inspire a new Mission in Arabia.

PALESTINE MISSION.

The Society's Mission in the Holy Land is one fruit of the Jerusalem Bishopric. At the time that bishopric was established (1841), the Society's operations in the Levant, noticed in a previous article, were much reduced, partly owing to the failure of its efforts to revive the Eastern Churches, and partly owing to financial pressure. The Malta Press was just being transferred to other hands. Constantinople and Smyrna had not yet been re-occupied. From Abyssinia the missionaries had been expelled. Syra and Cairo were the only stations. But in 1846 Samuel Gobat, formerly C.M.S. missionary in Abyssinia, became the second Anglican Bishop of Jerusalem, and he appealed to the Society with which he had long been associated to take up work in Palestine. He had found a new spirit of inquiry among Greeks, Latins, Armenians, Jacobites, &c., partly owing to the diffusion of Christian knowledge by the American missionaries in Asia Minor and Syria, and partly owing to the mere fact that an Anglican Bishopric had been founded. The Archbishop of Canterbury (Dr. Howley) had, in reply to his request for counsel, encouraged him to receive into the Anglican Church any members of the Eastern Churches conscientiously desiring to join it, while deprecating wholesale proselytizing; and Gobat, though he repeatedly refused to receive congregations that applied to him (one of which, near Bethlehem, was afterwards received by the Romanists, who drew away many Greeks and others), was anxious to establish schools for Scriptural instruction, and to secure that the Church of England should be represented in the East as well as the Presbyterianism of America.

At first the Committee, after their previous experience, and with other mission-fields calling for extension, were unwilling to resume the attempt to enlighten Oriental Christians, and it was admitted that no direct work could then be undertaken among the Mohammedans. But at length, having also received through the Foreign Office an earnest invitation from the Jacobite Bishop of Mosul on the Tigris, and another from the Lebanon, they so far yielded as to send the Rev. John Bowen (afterwards Bishop of Sierra Leone) and Mr. Sandreck on a journey of inquiry to Palestine, Mesopotamia, Arabia, &c., in 1848. Mr. Bowen's travels and researches

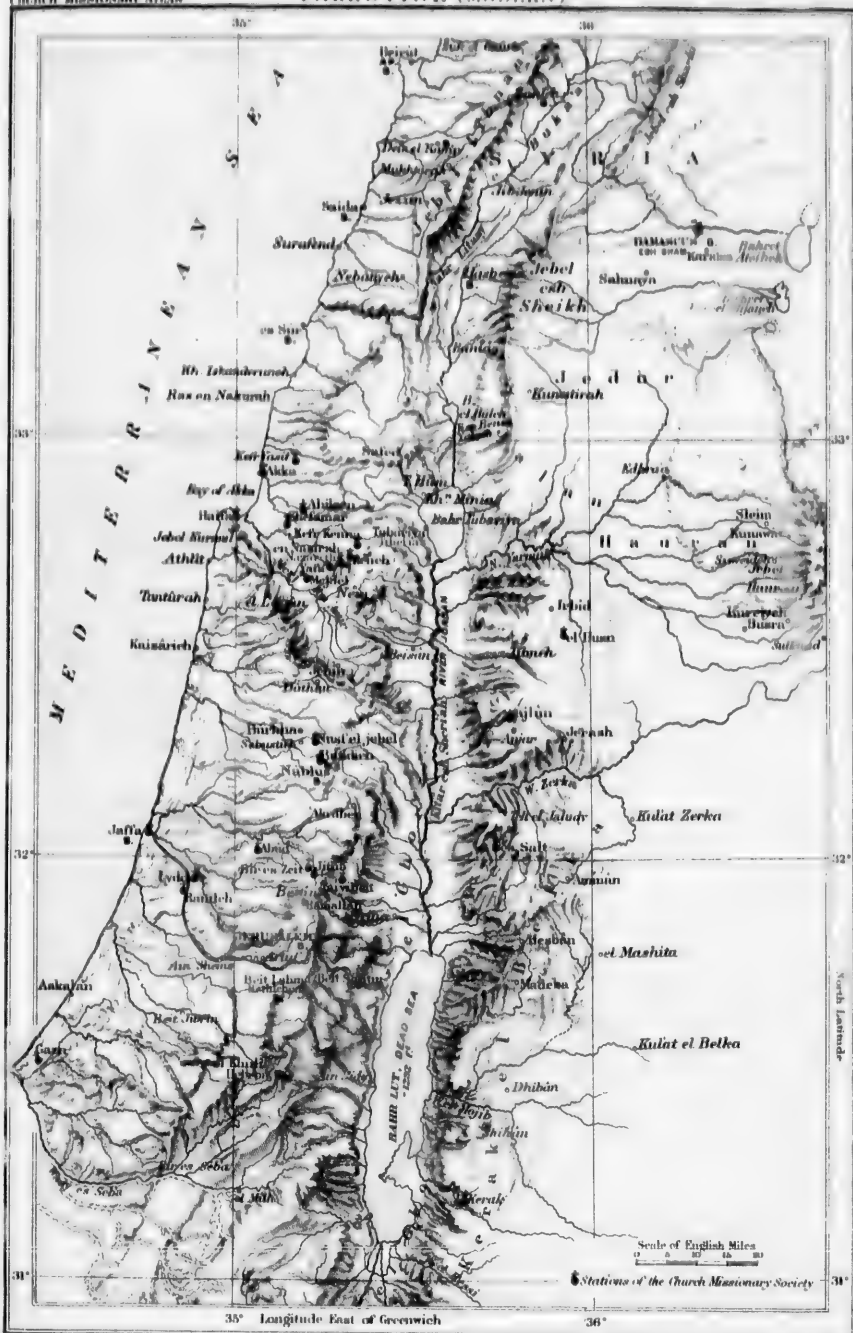
(conducted at his own expense) proved of great interest; and in 1851 the C.M.S. Mission at Jerusalem was begun by the Rev.

F. A. Klein. In 1855, the Rev. John Zeller was sent out; and these two have laboured for the benefit of the Arabic-speaking population of all classes and creeds from that time to this, Mr. Zeller for twenty years at Nazareth, and now at Jerusalem, and Mr. Klein for five or six years at Nazareth, twenty years at Jerusalem, and subsequently at Cairo.

On starting the Palestine Mission, the Society was at once charged in certain quarters with seeking to proselytize from other Christian Churches.

Its true Objects. Its principle of action, however, was that mentioned above as agreed upon between Archbishop Howley and Bishop Gobat. In the Annual Report for 1851-2 the Committee used these words in reply, "The Society aims at a far higher object, from the pursuit of which it cannot desist, even though proselytism should be a consequence. Its aim is to give the Bible to Oriental Christians, to help them to





Other Missions:
A.P. American Presbyterian
B. British (Miscellaneous)

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'read, mark, learn, and inwardly digest' its pure doctrines, and to lead each humble inquirer to the Saviour of sinners. Compared with this object proselytism to any particular ecclesiastical communion sinks into secondary importance. . . . No turn of affairs would afford them greater satisfaction than for the rulers and priests of the Oriental Churches to become themselves the leaders of an enlightened movement, and to take in hand such modifications of their system as a thorough reformation may require." (In the same Report is printed a valuable letter from Henry Venn to Bishop Blomfield, dealing with the subject more fully.)

Following these principles of action, the Society's missionaries have welcomed members of the Greek and other Churches occasionally attending their public services, and when, from time to time, individuals or families have desired full membership in the Anglican Church, they have been received. The mere spread of Scriptural knowledge through the schools has brought many. Those who have read the New Testament cannot be expected to value the teachings of priests more ignorant than themselves,—so ignorant, indeed, that one of them, on being asked who the Holy Ghost was, said he supposed he must have been a monk who lived long ago. In this way, some eighteen hundred persons have gradually formed themselves into a body which is recognized by the Turkish authorities as a Protestant community, and which is ministered to by the missionaries, and by Native pastors (ten in all), ordained by English Bishops.

In 1890, Bishop Blyth, the fourth Bishop of Jerusalem, having stated in his Primary Charge and elsewhere that the Society engaged in systematic aggression on the Churches of the East, the Archbishop of Canterbury was moved, by an *articulus cleri* of the Lower House of Convocation, to institute an inquiry regarding that and other matters in dispute between the Bishop and the Society. The hearing of the case by the Archbishop, assisted by the Bishops of London, Durham, Winchester, of the five and Carlisle, took place in July, 1891, and the "Advice" of the Prelates. Prelates was printed in full in the *C.M. Intelligencer* for October of that year. The Committee passed a Resolution thanking God for "the result of the inquiry, which in their opinion amounts to a practical vindication of the Society's principles and work in its Palestine Mission;" and also thanking the Archbishop and the other Prelates for the careful attention they had bestowed on the matters brought under their consideration, and expressing the hope that the outcome of the inquiry and of the Advice might be that the Society would be enabled to pursue with fresh energy the work in which it was engaged in Palestine.

For many years the only regular C.M.S. stations were Jerusalem and Nazareth; although other places had been tentatively occupied from time to time. But in Bishop Gobat's declining years, he gradually made over to the Society various agencies he had started in different towns and villages, and between 1873 and 1878, Salt, Jaffa, Nablús, Ramallah, Ramleh, Lydd, Gaza, and several villages became also C.M.S. stations or out-stations. Bir-Zeit, in the Jerusalem district, and Haifa, Acca, and Kefr-Yusif, in the Nazareth district, also Kerak, the ancient Kir Moab, on the east of the Dead Sea, have since been occupied.

Gaza is particularly interesting as an almost purely Mohammedan Mission, and as having a Mission dispensary and hospital, the latter opened in 1891; Nablous, also a strong Moslem city, has likewise a resident medical missionary; and others have been assigned to Acca and Kerak. The schools at Gaza were first started by a private gentleman, Mr. Pritchett, and by him made over to the Society. In like manner, schools for the Druse children in the Hauran (see above, page 67) were transferred to the Society's care by their founder, the Rev. Dr. Parry. Among the most important of the agencies now worked by the Society are the Bishop Gobat Boarding School with some fifty boarders, a Preparandi Institution, a Theological Class, and a Girls' Boarding School—all at Jerusalem. The Mission Printing Press,

also at Jerusalem, has issued some most helpful Arabic publications, such as a translation of *Pearson on the Creed, Analysis of Paley's Evidences, &c.*

Since the C. M. S. Mohammedan Conference in 1875, the Committee have looked to the Palestine Mission to be distinctively a Mission to Moslems. Confessedly, large accessions from the Moslem population are not to be looked for under the Turkish régime; and though there have been from time to time baptisms of individual Mohammedans, the work is avowedly in the main a preparatory one. In this sense there can be no doubt of its success, especially by means of the schools, over forty in number. Canon Tristram, after a careful visitation of the Mission, wrote in 1881,—“Our work in Palestine is a real and vast one. I have visited thirty-five stations and out-stations, and I say without hesitation that the C. M. S. is saturating the villages with Gospel knowledge. We are reaching the Moslem youth of both sexes, and are doing a mighty work, ‘not by might, nor by power;’ and the result, under God’s blessing, must be vast.” The Rev. Dr. Allan, in 1883, visited all the schools except two, and of several of them he wrote,—“I am surprised and delighted with almost all that I have seen. I am perfectly amazed at the amount of knowledge, both of the text and doctrines of the Bible, which the children possess, and which far surpasses anything that I have ever met with in any school in England.” Testimony of a like kind has been borne by more recent visitors; e.g. Archdeacon Richardson and the Rev. Robert Lang, who went at the Committee’s request to confer with Bishop Blyth and to visit the stations in 1890, and the Rev. H. E. Fox, the Society’s Honorary Clerical Secretary, when Vicar of St. Nicholas, Durham, who conducted special Mission Services in Jaffa, Jerusalem, and Nazareth in 1891. While the late Bishop French, who spent several months in Palestine in 1888, wrote as follows regarding the tone and spirit of the missionaries whom he met at their Conference and saw at their work:—

“I am thankful to observe the quiet, manly, unostentatious resolve with which our brethren here hold their ground and plant their feet down, ‘well-shod with the preparation of the Gospel of peace,’ in spite of all obstacles; and I am persuaded the respect they have won is well earned, and that they can honestly adopt the Apostle’s summary of the position they (he and his brethren) maintained: ‘Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward.’”

In 1886 the Turkish authorities, taking alarm at the success of the schools, closed some of them, and at other places forbade Mohammedan children to attend, and interference with other agencies from local officials was experienced about the same time at several stations, especially in the neighbourhood of Jerusalem. The Medical Missions at Gaza and at Nablous have done much to disarm opposition. Moslem officials, and even Moulvies, who formerly were prominent opponents, have in some cases entered the hospital as patients, and have listened quietly to the Bible addresses and prayers.

In 1887 the Rev. J. R. Longley Hall, the Secretary of the Mission, addressed a letter to the President of the Keswick Convention, appealing for ladies to go to Palestine, at their own charges, to labour among Mohammedan women. At that time only one lady besides the wives of Missionaries was on the Society’s staff. In response to that appeal three were accepted in 1887, and the number has gradually increased to twenty-five in 1895. All are agreed that they have proved an invaluable accession to the Mission. In the towns, and perhaps still more in the villages, where ladies have resided alone among the Syrian and Mohammedan population, their visits have been welcomed by their benighted sisters, and their simple medical remedies have overcome the resistance of husbands and Mohammedan dignitaries, whose bigotry, as one of the ladies remarked, was “not proof against quinine.” Let religious liberty prevail in the East, and the Society’s patient and too little appreciated work of seed-sowing will not fail, by the grace of God, to show a bounteous harvest.

Work among the Moslems.

Testimony of Visitors.

Opposition.

Women’s Work.

PERSIA AND THE PERSIA MISSION.

(See Map opposite page 65.)

The Persians are the principal representatives of the Iranic branch of the Aryan Race, the inhabitants of the great tableland of Iran, which is bounded on all sides by mountain-ranges, separating it from the low shores of the Caspian and the steppes of Turkestan on the north, from the plains of India on the east, from the Persian Gulf and the Indian Ocean on the south, and from the Tigris and Euphrates Valley on the west.

Such knowledge as we possess of the early Persians, beyond what Herodotus tells us, is almost entirely derived from philological research, **Ancient Persia:** the and from the Zend-Avesta. The *Zend-Avesta* is the sacred book **Zend-Avesta.** of the Zoroastrian religion, which was professed by the Persians until the Mohammedan conquest in the seventh century A.D. That famous book was discovered by Du Perron at Surat in India, and published by him, with a French translation, in 1771. *Avesta* means "text" or "scripture;" *Zend* means "comment;" but *Zend* is also a name applied to the ancient language in which the work is written, and which is proved by its affinity to Sanscrit to be one of the oldest forms of Aryan speech. The *Avesta* tells us scarcely anything of Zoroaster, and the traditions regarding him preserved by some classical writers are not to be relied upon. He seems to have flourished about 600 B.C., and to have been a religious reformer, seeking to purify the ancient Aryan faith from corruptions that had come to it from either the Scythians or the Assyrians. The Zoroastrian religion is a dualism, the supreme good deity being Ormuzd (Oromasdes, Ahura Mazda, Hormuzd), and the evil spirit Ahriman (Arimanes). Great importance is attached to Fire (*Atar*), which is described as the son of Ahura Mazda, and the most powerful antagonist of Ahriman. The adoration of fire as a symbol led, at a later period, under the influence of the Magi of Media, who were the priests of the old Scythian nature-worship, to the "fire-worship" which is popularly identified with Zoroaster. But not without a struggle. The favour shown by Cyrus to the Jews is attributed by some to his comparatively monotheistic faith, in contrast with the idolatry of Babylon. The usurper Gomates, a Magian priest ("Smerdis Magus"), who succeeded Cambyses the son of Cyrus, abolished the Persian religion, and substituted the fire-altars of the Magi; and he it was who reversed the policy of Cyrus towards the Jews, and forbade the building of the temple (Ezra iv.). Darius Hystaspes, the rightful heir-presumptive, who deposed him, and who once more extended favour to the Jews (Ezra vi.), records in the famous Behistún Inscription that he "rebuilt the temples which Gomates the Magian had destroyed, and restored to the people the worship of which Gomates had deprived them." But the two religions seem gradually to have coalesced; and fire-worship is perpetuated to this day in the ritual of the Parsees of Bombay, the chief modern representatives of Zoroastrianism.

Persia is an interesting country in the Old Testament. We have the prophecies of Isaiah regarding Cyrus; the connexion of Daniel with the Persian Empire in his old age, after the fall of Babylon; his visions, in which Persia is the "arms of silver" in chap. ii., and the "bear" in chap. vii., and the "ram" in chap. viii.; the varying fortunes of the Jewish exiles under the successive kings; the story of Queen Esther; and the missions of Ezra and Nehemiah. Also the various predictions about Elam, which name, though really that of the southwestern province of Persia, the home of a Semitic and not an Aryan nation (see Gen. x. 22), stands in prophecy for Persia itself, evidently because its chief city, Shushan (Susa), became the capital of the whole empire.

In New Testament times, Persia was under the Parthian dynasty. The Parthians were a Scythian or "Turanian" people, inhabiting the north-eastern districts. It is remarkable that in the enumeration of the Jews of the Dispersion and proselytes present in Jerusalem on the Day of Pentecost (Acts ii.), the first three names given are "Parthians, and Medes, and

Persia in the Bible.

Flamites," indicating the great ethnological divisions, Turanian, Aryan, Semitic, all of which had representatives in "Persia." But we may go back earlier still. If the Magi who came to worship the new-born "King of the Jews" were Persians, then Persia furnished the firstfruits of Christianity the Gentile world unto Christ. According to Origen, the in Persia. Apostle Thomas preached the Gospel in Persia. Three flourishing Churches, the Armenian, the Nestorian, and the Persian, are found there in the third century. But in the fourth century, under Sapor II., the great monarch of the Sassanian dynasty, a tremendous persecution arose, in which many thousands of Christians, bishops, clergy, and people, were martyred, with horrible tortures. The Armenian and Nestorian Churches went through the same fiery trial, and were not consumed; but the Persian Church was utterly swept away. Was it because the two former had the Scriptures in their own languages, and the latter had not?

But Zoroastrianism, which the Sassanian kings raised to its highest level of power, was in its turn swept away by the Mohammedan conquest in the seventh century. From that time Persia has been a Mohammedan country. There are now but 8000 Zoroastrians (Ghebers, Persia. they are called) in the country, mostly at and near the town of Yezd. In India there were 89,904 Parsees in 1891.

The Persian Mohammedans are of the Shiah sect, which believes that Ali was the rightful successor of Mohammed, that the three Caliphs who came between them (and whom the Sūnni Moslems, i.e. the vast majority, acknowledge) were usurpers, and that Husain, the son of Ali, who was killed fighting for his rights, was a martyr. The great schism between the Sūnni and Shiah sects has lasted for twelve centuries, and is as bitter as ever to-day. Multitudes of Shiah Persians go on pilgrimage to the tombs of Ali and Husain at Nedjef and Kerbela in the Valley of the Euphrates.

The population of Persia is believed to be rapidly diminishing. Misgovernment and famine have done their work; uncultivated fields and ruined villages meet the eye continually; and a country three times the size of France (648,000 square miles) has a population of between eight and ten millions. There is still the same variety of race that characterized Persia in apostolic days. The Persians proper (Aryan) still inhabit the tableland of Iran, the great central plateau. On the borders of the Persian Gulf there is a considerable Arab element (Semitic). In the northern provinces, the population is largely either Turkish or Turcoman (Turanian). It is uncertain to which of these divisions the nomad tribes (called Elyats, from a Turkish word signifying clan) belong. They are Sūnni; they speak distinct languages; and they look down with contempt upon the Persians of the towns and villages. Some curious Moslem sects are found in Persia: the Sufis, who in a kind of mystic pantheism explain away the Koran; the Daūdis, who regard David as the greatest prophet; the Ismailites or "Assassins;" and particularly the Bābis, whose founder, Syud Ali Mohammed, declared that he, the Bāb or door, had come from heaven to supersede Mohammed, and who have undergone terrible persecution, yet are still very numerous. There are also some 75,000 Jews and about the same number of Christians, the latter being half Armenians and half Nestorians. The Nestorians are in the north-west corner of the country. The Armenians are found in most of the principal towns; their headquarters being at Julfa, a suburb of Ispahan, which is now the seat of the Armenian Archbishop of Persia and India. They were brought into Persia by Shah Abbas, in the sixteenth century. About the same time the Pope sent Romish missionaries, who at first had some success in winning over the Armenians; but their adherents are now only some thirty poor families at Julfa.

Persia is almost the youngest of the Church Missionary Society's mission-fields, but it was one of the first thought of by the original Committee. In the very first "Annual Report," 1801, and again in the second, 1802, the Persian language is mentioned as one to receive early attention with a view to the evangelization of the East. But

Africa soon absorbed all the young Society's energies; and the first attempt to carry the Gospel to Persia was that of Henry Martyn, in 1811.

The heroic career of Henry Martyn can be only just noticed. In 1802 he was in communication with the Church Missionary Society, through Charles Simeon. But, for family reasons, he took a chaplaincy under the East India Company, and went to Bengal in that capacity at a time when, as a missionary, he would not have been allowed in the British possessions. Although, therefore, never technically a missionary, he was in fact the first clergyman of the Church of England to offer to go to the Heathen; and although what he could and did do was but little, and the visible fruit still less, his true missionary spirit, and the magic of his name, have been a mighty influence in the Lord's hand since to stir up others. His visit to Persia in 1811 was the crown of his work. In one short year, spent at Shiraz, he began and finished the translation of the New Testament into Persian; while daily "enduring the contradiction" of bigoted and blaspheming Moslems, and while suffering from the physical weakness which brought him to a lonely grave at Tokat in Asiatic Turkey, soon after leaving the Persian frontier, at the age of thirty-one.

In 1822, the Basle Missionary Society planted a Mission in Georgia, then the north-western province of Persia; but in 1834, after that province had been annexed by Russia, the missionaries were expelled. Five of them entered the C.M.S. ranks, viz., Wolters at Smyrna, and Kreiss, Pfander, Schneider, and Hoernle in India. Just at that time the American Presbyterian Board of Missions occupied Urumiah (or Ooroomiah), in what then became the north-westerly part of Persia. But in that part of the country the language is Turkish; and although in recent years the Americans have extended their work to Tehran, no Persian-speaking missionary followed Henry Martyn until 1869.

In 1869, the Rev. R. Bruce, of the C.M.S., who had laboured in the Punjab since 1858, and had there learned the Persian language, took Persia on his way back to India after a visit to England. Finding the Mohazamedans quite ready for conversations on religion, he stayed on for awhile at Julfa, the Armenian suburb of Ispahan. In 1871 came the terrible famine, when he and Mrs. Bruce flung themselves into the work of saving the starving people, and dispensed no less than 16,000*l.* sent to them from England, Germany, and India; after which they opened an orphanage for children whose parents had perished. Mr. Bruce sought to work in harmony with the Armenian Archbishop, telling him he had come to preach to the Moslems, and refusing to receive Armenian seceders; but the Archbishop joined the Roman Catholic priest in stirring up the Persian authorities against the Mission. Individual Armenians desiring the purer teaching and worship of the Church of England have been received (see Archbishop Howley's opinion, art. on Palestine).

In 1875, during a visit of Mr. Bruce to England, the Society formally adopted the Mission; and the Bible Society joined in its support. Mr. Bruce acting as superintendent of the Bible colporteurs, one or two of whom have done a wonderful work in the sale of Scriptures all over Persia. In 1880, a Medical Mission was begun at Julfa, and was carried on for nine years by the Rev. E. F. Hoernle (M.B. Edin.), a son of the Hoernle formerly in Persia under the Basle Society. From 1891-4 this branch of the Mission was practically in abeyance, but it was resumed in the latter year by Dr. D. W. Carr. In 1883, the Bishop of Lahore (Dr. French) visited Persia under an episcopal commission from the Bishop of London, confirmed sixty-seven Armenian adherents, and admitted an Armenian catechist to holy orders, the first Native Anglican clergyman in Persia. He was greatly encouraged by his intercourse with the Mohammedans.

Since 1889, yearly itinerations have been made by the Rev. H. Carless, who has visited on more than one occasion the distant towns of Shiraz, Kirman, and Yezd. At the first-named place in 1889 he found numerous

apparently earnest inquirers, but the violence of a mullah alarmed the authorities, and Mr. Carless was requested to leave. A young Persian inquirer who followed him to Julfa was baptized there the following year, and another native of Shiraz was baptized by Mr. Carless at Yezd also in 1890. The Ghebers, or fire-worshippers, of the latter city accorded him a cordial welcome. A severe persecution, which broke out on the part of the mullahs about 1889, against the Bábis in the neighbourhood of Ispahan, and against the Jews (of whom some 13,000 are in Ispahan), gave occasion for the intervention of the British Ambassador, Sir Drummond Wolff, and for the exhibition of sympathy and practical help by the missionaries, which tended to soften the hearts of some of these classes towards the Gospel. Each year since then has seen one or more confessing Christ in baptism, generally being obliged in consequence to flee for their lives. Lady missionaries have found an open door among Moslem women, especially through an elementary knowledge of medicine. In 1895 a Persian woman was baptized, and was placed for safety among the ladies of the harem of the Prince Governor of Ispahan. A most important recruit was given to the Persia Mission in the person of Bishop E. C. Stuart, formerly C.M.S. Missionary in India, and afterwards Bishop of Waiapu, New Zealand, who resigned his see in 1893, and in 1894 proceeded with his daughter to Julfa to spend his last years, like Bishop French, in work among Mohammedans. Very remarkable testimony has been borne to the good influence of the Persia Mission, especially in exhibiting a pure Christianity to the Moslems, by Colonel C. E. Stewart, the traveller, who knows the country thoroughly.

It was in response to the representations of this gentleman, Colonel Stewart, combined with the appeals of Dr. Bruce, that the Society in 1882 resolved to extend the Mission by occupying Baghdad. That historic city is in the Turkish Empire, but it is the resort of thousands of Persian Shiah pilgrims to the tombs of Ali and Husain at Nedje and Kerbela (above alluded to). Moreover, the languages spoken are Persian and Arabic, so that Baghdad is a linguistic as well as a geographical link between the Persia and Palestine Missions. A hospital was opened by Dr. H. M. Sutton in 1887, and, notwithstanding opposition and persecution, a Persian mullah was baptized in 1890, and a Turkish official in 1891. Both suffered imprisonment for a time. Mrs. Bishop, in "Journeys in Persia and Kurdistan," says, "In two years in the East I have not seen any European welcomed so cordially as Dr. Sutton into Moslem houses. His unaffected benevolence and strict attention to all suffering persons, without distinction of race or creed, and his recent extraordinary labours by night and day among the cholera-smitten people, have won for him general confidence."

One of the most important works done by Dr. Bruce (who has received the D.D. degree, *honoris causâ*, from his University, Dublin) is the revised translation of the New Testament, based on Henry Martyn's, but much more perfect. In this revision the late E. H. Palmer, Professor of Arabic at Cambridge, took part, shortly before his lamented death. Dr. Bruce has also translated the whole of the Old Testament (of which a translation had been previously made by an American missionary, Dr. Glen, in 1835), and has translated parts of the Prayer-book into the Armenian dialect of Julfa, and written a Persian Bible History.

STATISTICS OF C.M.S. EGYPT, PALESTINE, AND PERSIA MISSIONS, 1894.

EGYPT.—European Missionaries, 5; European Ladies, 7; Wives of European Missionaries, 5; Native Lay Agents, 16; Native Christians, 35; Communicants, 29; Schools, 4; Scholars, 295.

PALESTINE.—European Missionaries, 15; European Ladies, 25; Wives of European Missionaries, 11; Native Clergy, 10; Native Lay Agents, 88; Native Christians, 1815; Communicants, 544; Schools, 43; Scholars, 1878.

PERSIA.—European Missionaries, 9; European Ladies, 7; Wives of European Missionaries, 5; Native Clergy, 1; Native Lay Agents, 30; Native Christians, 293; Communicants, 134; Schools, 3; Scholars, 429.

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the Ghâts and the sea, of which Bombay is the capital; (7) the Deccan, the great interior plateau; (8) the hill-country north and north-east of this, nearly corresponding with the political division called the "Central Provinces;" (9) Orissa, the eastern coast-line; (10) the lower basin of the two rivers Kistna

* THE NEW MINNESOTA APPLES



Other Missions:
C: Church Missions other than C.M.S.
B: British Protestant
F: Foreign
A: American

INDIA.

INDIA is in some respects the greatest of mission-fields. Africa is far larger, and China more populous; but the unique position of India as the greatest dependency of the British Empire, and the unique interest attaching to its variety of races, languages, and creeds, have concentrated upon it the sympathies of Christendom. Missionary work is carried on among its people upon a scale far exceeding that to be seen in any other land; and the Church Missionary Society in particular devotes to India about one-third of its resources, both of men and of means.

In this introductory article will be briefly noticed, (1) the Physical and Political Geography of India, (2) its Languages, (3) its History, (4) its Religions, (5) the History of Christianity in India.

I. GEOGRAPHY OF INDIA.

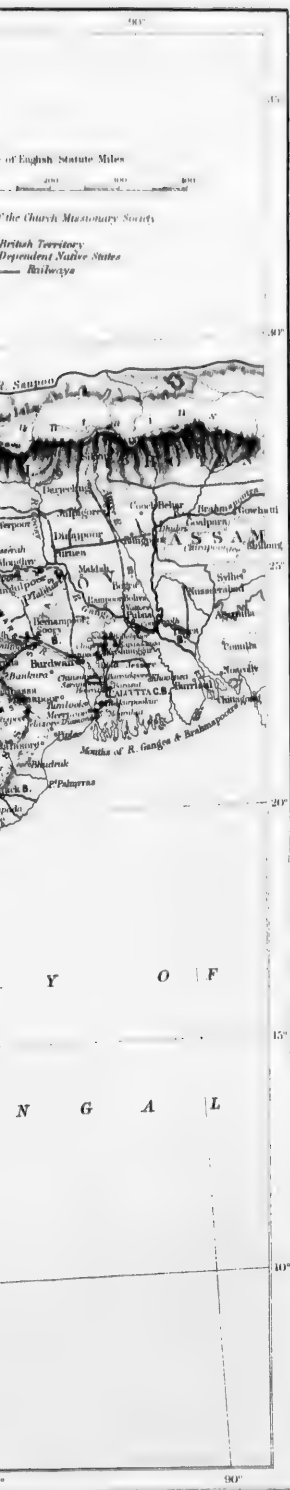
The name of INDIA is derived from the River Indus, which, to the ancient classical writers, was the boundary of the country. "Indus" is the Greek form of the Persian "Hind" and Sanscrit "Sindhu." The Hebrew word translated "India" in the first verse of the Book of Esther is *Hodu*, a corruption of *Hodu*, another form of "Hind." In the Chinese of the second century B.C., India is "Shin-tu," evidently from Sindhu. The name of Hindustan, generally applied to North India, but sometimes to the whole peninsula, comes from the Mohammedan Conquest.

Physically, the country is divided by nature into several well-defined districts, which, if once fairly before the mental eye, are easily remembered, and are a great help to a ready understanding of Indian Missions and Indian affairs generally. Let a line be drawn across India from west to east at about 22° N. Lat., or a little under the Tropic of Cancer. It will be seen to divide the whole country into two rough triangles, each with that line for its base. Let these two triangles be looked at separately.

Northern India consists of the basins of the two great rivers, the Indus and the Ganges, with their tributaries, and of an extensive territory, partly desert, filling up the intervening space. The whole may be divided into five sections. Beginning from the east, the lower basin of the Ganges is (1) Bengal or Lower Provinces; the districts comprised in its upper basin are called (2) the North-West Provinces (i.e. N.W. from Calcutta); the country of the upper Indus and its five great tributaries is (3) the Punjab; the lower basin of the Indus is (4) Sindh; and the vast region occupying the interior of the triangle is (5) Rajpūtāna.

The imaginary base-line is partly a real one, marked by the Nerbudda river and the Vindhya mountain-range. From this base the second triangle stretches southward to Cape Comorin, comprising the whole of Peninsular India. The interior of this triangle is a great plateau, not level, but tilted eastward, so that its highest edge is formed by the Western Ghāts, a mountain chain stretching down the whole west side of the peninsula; to the east the plateau slopes gradually away into the low-lying districts bordering on the Bay of Bengal, the Eastern Ghāts, a much inferior and less marked chain, forming its boundary on that side. It will be seen that all the rivers of India south of the Nerbudda rise very near its western coast, but being cut off from the sea by the Western Ghāts, flow right across the country into the Bay of Bengal.

This peninsula may be roughly divided into Central and Southern India. Central India includes (6) the Konkan, the narrow strip of country between the Ghāts and the sea, of which Bombay is the capital; (7) the Deccan, the great interior plateau; (8) the hill-country north and north-east of this, nearly corresponding with the political division called the "Central Provinces;" (9) Orissa, the eastern coast-line; (10) the lower basin of the two rivers Kistna



(or Krishna) and Godavari, politically known as the Northern Circars, and in missionary literature as the Telugu country. *Southern India* proper is easily marked on the map by the indentation in the eastern coast near the mouth of the Kistna. It may be divided into two parts: (11) the narrow strip west of the Ghâts, called the Malabar Coast, and (12) the rest of the peninsula, formerly known as the Carnatic, and of which Madras is the centre.

To this enumeration must be added Burmah, east of the Bay of Bengal, which is not part of India proper, and with which we are not concerned in this Atlas.

The following table, compiled from the General Report on the census of India, 1891, shows some valuable statistics regarding the people in the several Provinces and Native States. The first two columns give the area of the country and the population. The third gives the percentage of distribution in towns; that is, in places having a population exceeding 5000, in which the trading and industrial population is greater than the agricultural, or places which have been established as municipalities or have been brought under some similar regulation for police and sanitary purposes. The Crown Commissioner draws attention to the fact that whereas in England 53 per cent. of the whole population is found in the 182 towns of 20,000 and upward, in India, though there are 227 such towns, only 4.84 per cent. of the population reside in them. The last two columns give the number of literates (persons able to read and write) per thousand of the whole population, both in the case of males and in that of females.

POPULATION &c. OF INDIA, 1891.

	Area in Square Miles.	Population.	Distribution. Percentage of Urban Population.	Literacy. Number of Literates per 1000 of whole Population.	
				Males.	Females.
Bengal (including Native States: Chota Nagpore, Orissa, &c.)	187,377	74,643,363	4.03	81	3
Assam	49,004	5,476,881	1.86	76	3
Burmah (including Shan States)	171,430	7,008,522	12.44	300	23
N.-W. Provinces (incl. Oudh)	107,523	46,805,085	11.32	51	1
Native States	5,109	792,401	13.02	35	1
Punjab	110,667	20,906,817	11.56	74	3
Native States (including Kashmir)	119,109	6,807,231	9.61	59	1
Ardamans, Quetta, &c.	...	42,870	...	271	80
Bombay	125,144	18,901,123	18.33	96	5
Native States (in Gujarat, &c.)	69,045	8,059,298	14.61	113	5
Central Provinces	86,501	10,784,294	6.86	59	2
Native States	29,435	2,160,511	1.79	...	...
Madras	141,189	35,630,440	9.66	149	10
Travancore, Cochin, and other Native States	9,609	3,700,622	4.73	194	26
Minor Provinces, under Viceroy (Ajmere, Berar, Coorg, &c.)	22,012	3,612,904	13.09	69	2
Native States under Viceroy: In Rajputana (Jeypore, Oodeypore, &c.)	130,268	12,016,103	12.73	...	...
In Central India (Scindia's and Holkar's Territories, &c.)	77,906	10,318,812	9.34	...	...
Hyderabad (Nizam's Dominions)	82,698	11,537,040	9.45	72	3
Mysore	27,936	4,043,604	12.67	105	7
Baroda	8,226	1,390,390	20.02	144	5
Total India	1,560,160	287,223,431	9.49	109	6

In the accompanying map, all India is printed in two colours, pink and yellow; and it will be observed that the pink and the yellow districts interlace each other in the most irregular manner. The pink are those under the direct government of Her Majesty; the yellow are the protected, semi-independent Native States. The pink-

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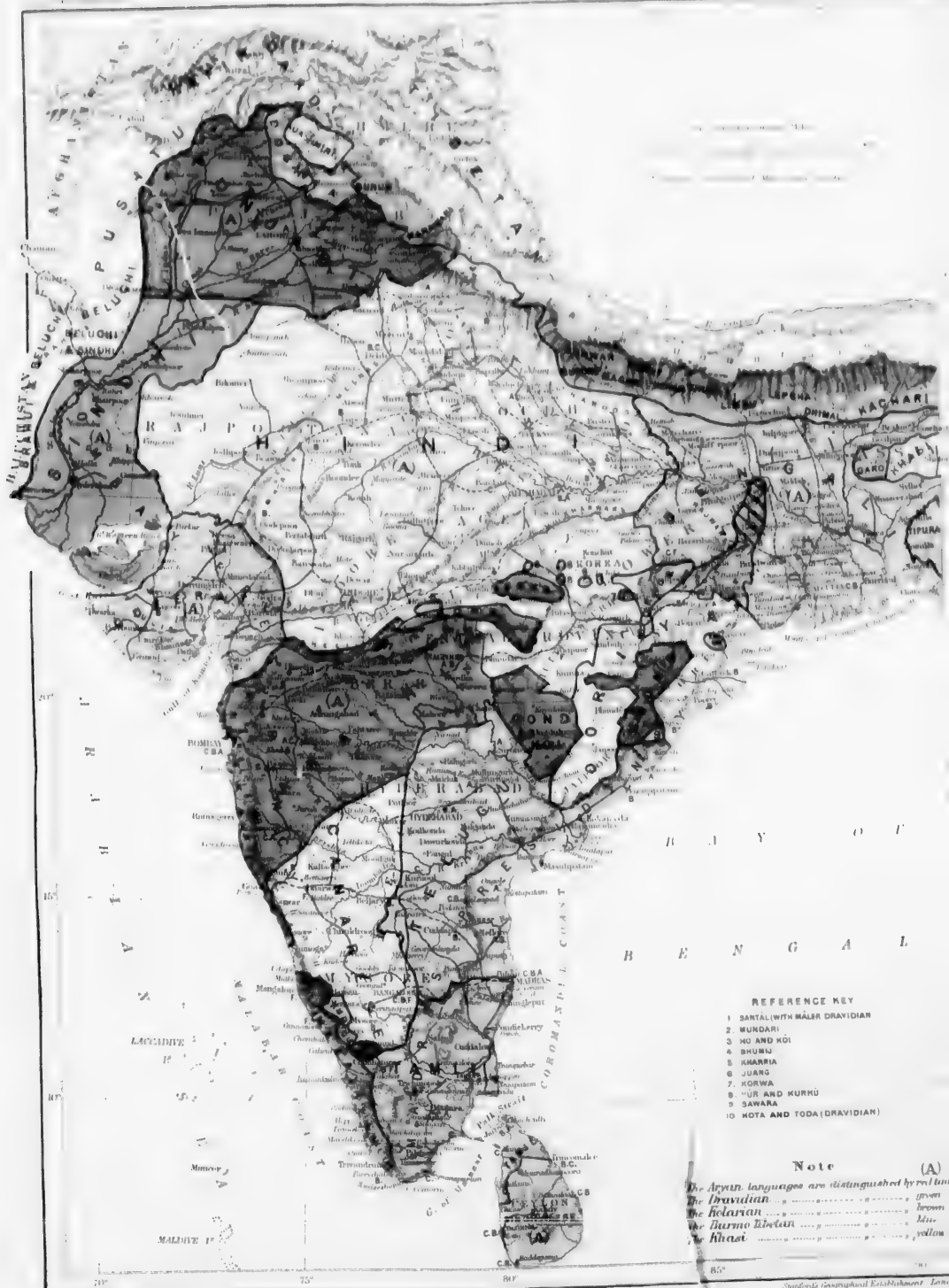
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Punjab	Punjab	173	"
Pushtu	British Afghanistan	1	"
Kashmiri	Valley of Kashmir	29	thousands.

Hindustani is a language of the first importance, being spoken by the Mussulman population in all parts of India (except in rural Bengal, where, however, many are acquainted with it), and also by the majority of the Hindus of

LANGUAGE MAP OF INDIA.



coloured territories are further divided for administrative purposes as shown by the darker pink lines. There are twelve of these; and the British Provinces are divided into the Bengal, Madras, and Bombay Presidencies.

The old three-fold division into the Bengal, Madras, and Bombay Presidencies no longer exists. Eight of the twelve are large and important, viz., (1) Bengal, (2) the North-West Provinces, (3) the Punjab, (4) the Central Provinces, (5) Bombay, (6) Madras, (7) Assam, (8) British Burmah; the other four are small and isolated, viz., (9) Ajmere, (10) Berar, (11) Coorg, (12) the Andaman and Nicobar Islands.

The semi-independent Native States are no less than 153 in number. They may be arranged in seven groups, not geographically, but according to nationality or origin. (1) The Mohammedan States, of which the most important is Hyderabad (the Nizam's Territory); (2) the Rājput States, principally in Rājasthān, but including also Kashmir; (3) the Sikh chieftainships in the Punjab; (4) the Mahratta States, the principal of which are Gwalior, Indore, and Baroda; (5) Hindu States which are neither Rājput nor Mahratta, the largest being Travancore and Cochin; (6) the north-eastern States, Nepāl, Sikkim, &c.; (7) several non-Aryan feudatory chieftainships, Gōnd, Kōl, &c.

II. THE LANGUAGES OF INDIA.

The Language Map in this Atlas is in one respect like the Political Map. It presents, for the most part, only two groups of colours, a pink group, of various shades, and a green group, also of various shades. A third, however, the brown, which covers certain small areas, it is also important to notice. The others (blue and yellow) scarcely belong to India proper, and need not detain us.

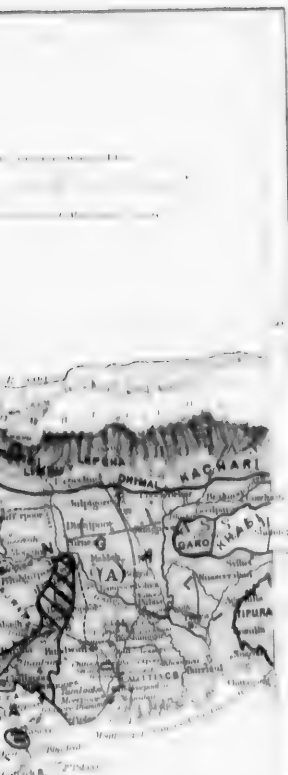
These three colours, the brown, the green, and the pink, exhibit three successive and well-marked strata in the population of India, to be noticed hereafter. The brown tint represents the *Kolarian* races; the green tint the *Dravidian*; and the pink tint the *Aryan*.

No less than one hundred and six languages are now distinguished within the boundaries of British India. But half of these belong to Tibet and Burmah, and are beyond the scope of our present design. The remainder are Aryan, Dravidian, or Kolarian. The Aryan are *inflectional* languages; the other two groups, *agglutinative*.

I. ARYAN.—Of these, two belong to the Iranian and not the Indic family, viz., Pushtu (the Afghan tongue), and Beluchi, both spoken on the north-west frontier. Of those belonging to the Indic family several are spoken by tribes on the same frontier, viz., the various Dard languages, and also Dogri, Brahui, and certain dialects of Kafirī. Singhalese, the language of Ceylon, also belongs to this family. The more important, however, of the Indic languages are Bengali, Uriya, Assamese, Hindustani, Marathi, Gujarati, Sindhi, Punjabi, and Kashmiri (which partakes of Aryan and Semitic characteristics). The following table shows the population (within British India) speaking the principal Aryan languages:—

Language.	Where spoken.	Population speaking.
Bengali	Lower Bengal	41 millions.
Uriya	Orissa	9 "
Assamese	Valley of Assam	1½ "
Hindustani or Urdu, and Hindi	N.-W. Provinces, Rajputana, Punjab, &c.	85½ "
Marathi	Bombay and Deccan	18½ "
Gujarati	Gujarat (also commercial language throughout Western India)	10½ "
Sindhi	Sindh	2½ "
Punjabi	Punjab	17½ "
Pushtu	British Afghanistan	1 "
Kashmiri	Valley of Kashmir	29 thousands.

Hindustani is a language of the first importance, being spoken by the Mussulman population in all parts of India (except in rural Bengal, where, however, many are acquainted with it), and also by the majority of the Hindus of



A Y O I

N G A L

REFERENCE KEY

1. SANTAL (WITH MALER) DRAVIDIAN
2. MUNDARI
3. KU AND KÖI
4. SHURNI
5. KHARRIA
6. JUANG
7. KURWA
8. KUR AND KURKU
9. SAWARA
10. KOTA AND TODA (DRAVIDIAN)

Note

(A)

Aryan languages are distinguished by red lines
 Dravidian green
 Kolarian brown
 Burmo-Burman blue
 Khmer yellow

North India. Some regard it as identical with Urdu (i.e. camp language), and as being a dialect of Hindi with an admixture of Arabic and Persian. The leading experts, however, agree in regarding Hindustani as the generic language, of which Urdu and Hindi are specific forms or dialects. When it contains a considerable percentage of Arabic or Persian words it is called *Urdu*. This is used by Mohammedans, and is the official tongue under English rule in the North-West Provinces and the Punjab, except so far as English itself is used. It is written in the Perso-Arabic character, but the Roman character is also often and increasingly employed. When, on the other hand, it contains a large proportion of Sanskrit words, and is written in the Nagari character (a modification of the Devanagari, used for Sanskrit, a character which, in one or other of its several varieties, is used for all the Aryan vernaculars of India), it is then called *Hindi*. In this form the dialect is almost entirely used by Hindus, and the proportion in it of Arabic or Persian words is small.

The original Aryan language, from which all the Indo-European tongues sprang, has perished. But it developed into the classical *Sanskrit*, now a dead language, but the vehicle of the vast Brahmanical literature of all periods, and into a cluster of *Prakrits*, which were the vernaculars of the Christian era, and one of which, the *Pāli*, is the vehicle of the Buddhist literature. To them succeeded the existing vernaculars above mentioned.

II. DRAVIDIAN.—Of the Dravidian languages all but four are uncultivated, unwritten, and spoken only by uncivilized hill-tribes. These include the Gônd (spoken by 1,000,000 souls), Khônd, Oraon, Malto or Rajmahāli, Tulu, Coorg, &c. The four great Dravidian tongues are Tamil, Telugu, Canarese, and Malayalam, spoken as follows:—

Language.	Where spoken.	Population speaking.
Tamil . . .	{ Carnatic, from Madras to Cape Comorin; also in North Ceylon }	15 millions.
Telugu . . .	Lower basins of the Kistna and Godavari	19½ "
Canarese . .	Mysore, and contiguous districts northward	9½ "
Malayalam .	Travancore, and rest of Malabar coast	5½ "

III. KOLARIAN.—The Kolarian languages are all without written character or literature, and spoken only by hill-tribes. The principal are Santālī, spoken by about 1,000,000 of people in Western Bengal, and four languages spoken by about 1,000,000 Kôls and other tribes in the Chota Nagpore district.

The whole Bible has been translated, and is available in the following languages:—Sanskrit, Urdu, Uriya, Hindi, Marāthi, Bengali, Gujarathi, Tamil, Telugu, Canarese, Malayālam, Sinhali, and Khasi. It is printed in the Roman, Arabic, Persian, and Devanāgarī characters. The New Testament, and in many cases portions of the Old Testament as well, have been translated, and are available in the following languages:—Pushtu, Bengali, Santālī (Roman character), Punjabi, Kashmiri, Dakhani (Southern Hindustani), Tulu, Parsi-Gujarati, Sindhi (Arabic character), Pali, Assamese, Indo-Portuguese, and Pegu. Portions (more than one Book but less than a Testament) have been translated into the following languages:—Santālī (Bengali character), Musalmani Bengali, Mandari (Roman), Lepcha, Malto, Hindi-Kaithi, Mul-tani, Urdu-Punjabi, Garo, Gond, Koi (Roman character), Chamba, Nepalese, Badaga, and Karen. Single books have been translated, and are available in:—Beluchi, Mandari (Uriya character), Maghadi, Khond, Marwari (dialect of Hindi), Koi (Telugu character), Sindhi (Persian and Nagari character), Nicobar.

The whole or greater part of the Prayer-book has been printed in Punjabi, Pushtu, Gujarati, Kashmiri, Urdu, Hindi, Bengali, Mandari, Malto, Santālī, Assamese, Burmese, Karen, Sgau Karen, Marāthi, Telugu, Tamil, Canarese, Malayālam, and Sinhalese; and parts in several other languages. There is a considerable Christian literature in the principal vernaculars,

Christian Books.

comprising Commentaries, Hymn Books, Church Histories, Scripture Stories, Tracts, &c. Butler's Analogy and Augustine's Confessions exist in Hindustani, and Butler in Tamil and also, in an abridged form, in Malayálam. In Tamil there are, besides, Paley's Evidences and Horæ Paulinæ, Pearson on the Creed, Trench on the Parables and Miracles, Blunt's Undesigned Coincidences, and many other standard works. In Telugu, Paley's Evidences, Maclear's Old and New Testament Histories, &c. In Bengali, Robertson's Church History, Vaughan's Lectures on Confirmation, &c. The Pilgrim's Progress and the Peep of Day are published in several languages.

The Church Missionary Society's operations are carried on in nine Aryan languages—Hindi, Urdu, Bengali, Punjabi, Kashmiri, Pushtu, Sindhi, Maráthi, Belúchi; in five Dravidian languages—Telugu, Tamil, Malayálam, Góndi, Rájmaháli; and in one Kolarian language—Santáli. To **C.M.S. Missions.** which might be added three more, viz. Sanscrit, the dead language of Brahman literature, and Persian, used by the learned, both of which are Aryan; and Arabic, which, as the language of the Koran, is of great importance in Mohammedan work, and is neither Aryan, Dravidian, nor Kolarian, but Semitic.

III. SKETCH OF INDIAN HISTORY.

"The unchangeableness of the East has passed into a proverb; but the proverb is only applicable to its social state. Politically, the East is the native land of revolution. . . . The history of India is a long march of successive dynasties—conqueror trampling upon conqueror, race over-running race." So said Sir Herbert Edwardes, in the opening sentences of his memorable lecture at Exeter Hall on "Our Indian Empire" in 1860.

It is not necessary in these pages to detail the weary story of those successive conquests; but Edwardes's own striking summary of them may be quoted (slightly condensed):—

"The Hindus themselves are not the aborigines of Hindustan. In times of which we have no record now, a tall, slight, handsome, olive-coloured race swarmed down from Central Asia into India, occupied its plains, and drove Indian His- into the depths of the forest or the mountain the small and tory a suc- swarthy inhabitants. How long the Hindu conquerors were left cession of undisturbed, history cannot tell us; but it tells us how the Per- conquests. sians under Darius Hystaspes, and the Greeks under Alexander, bore their arms into Indian borders before the Christian era; how since then the Khalifahs of Baghdad and their fanatic Arabs first cleft an eastward road for the Koran through Sindh and the Punjab (close of seventh century); how Mahmood the Destroyer twelve times descended into India to smash its idols and massacre its idolaters, or spare them only to be sold in his own country at 4s. a head (A.D. 1000); how the house of Ghor (still coming from the North-west) extended Mohammedan sway into Bengal (1157—1206); how the Turk-born slave-kings reduced Malwa, and completed Moslem dominion to the Vin dhya chain (1206—1288); how the Khiljees followed, and reduced the Deccan and Guzerát (1288—1321); how the house of Toghluk, half-Turk, half-Indian, lost the Deccan and Bengal (1321—1412); how the Tartars under the Lame Timour sacked Delhi (1398); how the Syuds, Viceroys of Timour, let empire slip through their priestly hands till, like a modern hierarch, they were left with only Delhi 'and a garden' (1412—1450); how the Afghan house of Lodi (coming still, let us take notice, from the pale and hardy North) recovered rule from the Himalaya to Benáres (1450—1526); how Báber, in the first battle of Paniput, again won India back for the house of Timour (1526), and founded that last and most famous Tartar dynasty, commonly but erroneously called the dynasty of the 'Great Moghuls,' which rose with Báber and Humayoon, culminated with Akbar, Jehangeer, and Shah Jehan, declined with Aurengzebe, and after struggling for a century with Mahrattas, Sikhs, Rohillas, and Afghans again sank into impotence on the bloody field of Paniput, from which it

sprang (6th January, 1761). All this history tells us; and already it seems marvellous how men can talk of 'the unchanging East,' unless indeed there be a sameness in such ceaseless change. But the changes of Indian history have yet to reach their climax, for it goes on to tell us as a fact that in the end there came a handful of white men across the Western sea to be lords over those dark Indians, supposed to be 200,000,000 in number; that these little British isles of ours have dominated for a hundred years over that vast continent fourteen times their size; that the seat of Eastern Empire was transferred to Europe, from the banks of the Jumna to the banks of the Thames; and that the world has lived to see a knot of English officers in sword and sash sitting round a table in the old Imperial capital to try the lineal descendant of the Great Moghuls, sometime King of Delhi, and presently a British pensioner, on the charge of disturbing the public peace of India!"

The pre-Aryan inhabitants of India are classified by modern scholars according to their languages, and are believed to represent at least three successive waves of immigration, viz., the *Tibeto-Hindus*. *Burman*, the *Kolarian*, and the *Dravidian*. Then came the great

ARYAN INVASION.

Philology alone supplies a clue to the condition of the ancient Aryan race —the greatest of the families of mankind, to which belong alike the Hindu, the Persian, the Greek, the Slav, and the Teuton. By means of the roots of speech common to the various Aryan nations, we learn what words must have been in use before they separated from their primitive home in Central Asia. "They roamed over the grassy steppes with their cattle . . . reared crops of grain. They had tamed most of the domestic animals; were acquainted with iron; understood the arts of weaving and sewing; wore clothes; and ate cooked food. . . . The names for *father, mother, brother, sister, widow*, are the same on the banks of the Ganges, the Tiber, or the Thames. Thus the word *daughter*, which occurs in nearly all the Aryan languages, has been derived from two Sanscrit roots meaning 'to draw milk,' and preserves the memory of the time when the daughter was the little milkmaid in the primitive Aryan household" (Hunter, "Indian Empire," chap. iv.). In Sanscrit, the classical Aryan language (though not the original one), "God" is *Deva* (from *div* to shine); compare the Latin *Deus*, Greek *Theos*, French *Dieu*, English *Deity, Divine*, &c. The word *Aryan* itself illustrates the connexion. *Arya* is "noble," but is supposed to be derived from a root signifying "to plough." Compare the Latin *aratum*, and the old English verb "to *ear*," i.e. to plough, in which sense it occurs five times in the A.V. of the English Bible (Gen. xlv. 6; Exod. xxxiv. 21; Deut. xxi. 4; 1 Sam. vii. 12; Isa. xxx. 24).

Into the inviting plains of India poured what we know as the Indian branch of the Aryan family, perhaps 1500 years B.C., and gradually overran the country. In contrast with their own "noble" ancestral name, they called the nations they dispossessed *An-Arya*, "ignoble." The issue of the conquest was not the same everywhere. The Dravidians who lived on the plains were driven southward; but gradually became more or less amalgamated with their conquerors; and now the great nations of South India, representing the old Dravidian stock, and retaining their old Dravidian languages, are to a large extent Hindu in religion and social customs. The result is much like that of the Norman conquest of Anglo-Saxon England. The fate of the highlanders, both Dravidian and Kolarian, was of another kind. It was more like that of the Britons in the fastnesses of Wales and Cornwall, and of the Picts and Scots in the Highlands of Scotland, in the case of the Saxon invasion. To this day they live quite apart from the Hindus as distinct races; and their languages, religions, and customs are quite different.

The language, religion, and customs of the Hindu branch of the Aryan race are revealed by the *Vedas*, the most ancient of the Sanscrit sacred books, probably composed soon after the invaders entered

The Vedas.

the Punjab, perhaps 1400 B.C. The word *Veda* is from the same root as the Latin *vid-ere*, the Greek *oida*, and the English words *wit*, *wisdom*, &c. There are four Vedas, of which the oldest is the Rig-Veda, a collection of 1017 prayers and hymns in 10,580 verses.

Little was known of India prior to the invasion of Alexander the Great, 327 B.C. The name, as already mentioned, occurs in the Book of Esther; Solomon's imports were Indian articles, and the names of some of them are of Indian origin; and slight allusions are found in Herodotus and other Greek writers. But of Alexander's great enterprise we have full accounts, and his battle-fields on the plains of the Punjab were almost the same as those of modern history. Seleucus, who succeeded to the eastern section of Alexander's vast empire, entered into alliance with a famous Hindu king (Chandra Gupta), who at that time built up a great kingdom in North India, and sent a Greek ambassador to his court. This was Megasthenes, whose description of India in his day is pronounced by Sir W. Hunter the best that reached Europe in 2000 years, between B.C. 300 and A.D. 1700. Chandra Gupta was the grandfather of Asoka, the famous monarch who established Buddhism as the national religion of India. The Buddhist period, B.C. 400 to A.D. 600, has been called the golden age of India. It is described by two Chinese travellers, Fabian (A.D. 400) and Hioung Tsang (A.D. 630), whose books have been preserved.

The mediæval history of India is the history of the Mohammedan invasions. For 300 years they were successfully repelled, but continually repeated; until in the eleventh century, about fifty years before the Norman conquest of England, Mahmûd of Ghazni established Mohammedan dominion in North India. The dominion only: not the religion to any great extent; and in the centuries that followed, it was only by the sword that Islam gradually extended. Dreadful massacres followed every war with the Hindu princes who still reigned independent in Central India. Multitudes of Brahmans met death with a heroism worthy of Christian martyrs, rather than desert their creed and their caste.

The most powerful of the Mussulman rulers of India were those of the Moghul dynasty, which reigned at Delhi for three centuries: especially Akbar, in our Queen Elizabeth's time, and Aurungzebe, in that of Charles II. Akbar was a remarkable man. Though at first a Mohammedan, he was tolerant to the Hindus. Under the influence of the Romanist priests from the Portuguese settlement of Goa, he showed great favour to Christianity; but he endeavoured to set up a mixed religion which he called the Divine Faith. At length he returned to his old allegiance, and died a Mussulman. The Moghul dynasty lingered on, despite great reverses after the time of Aurungzebe, at length became tributary to the British Government, and finally fell when the Sepoy Mutiny was suppressed in 1857. It has left grand monuments of its splendour in the Jama Masjid at Delhi, and the Taj Mahal at Agra.

When the spirit of enterprise and discovery awoke in Europe in the fifteenth century, a way to India other than through the Levant was eagerly sought. To reach India Columbus sailed westward across the Atlantic. He found America instead; but it was at first supposed to be part of "the Indies"—hence "West Indies,"—and the inhabitants of the new Continent became known as "Indians." Five years later Vasco de Gama bore the flag of Portugal round the Cape of Good Hope, across the Indian Ocean, and anchored off Calicut on May 20th, 1498. Subsequent voyagers established the Portuguese influence in the Far East, which dominated it for a century. But in the seventeenth century almost all their settlements were successively captured by the Dutch, who in their turn nearly monopolized the Indian trade for a hundred years.

The first attempt from England to reach India by sea was made, like that of Columbus, across the Atlantic, in 1496; and for a century efforts were in vain made to find "the North-West Passage," the only result being the discovery of the coasts of what is now British North America. On the last day

of the sixteenth century, Dec. 31st, 1600, the East India Company was incorporated by royal charter. In 1610 a trading factory was established at Masulipatam, and in 1611 one at Surat. For 150 years the only object of these and other settlements was trade; but little wars were waged between the various Western Powers in the East simultaneously with their greater wars in Europe. The most important result of these struggles was the expulsion of the French from India by the British, which was finally effected in 1761.

British territorial rule in India is usually dated from the battle of Plassey, June 23rd, 1757, when Clive totally defeated an immensely superior force under the Nawab of Bengal. Exactly a century after, the **British Rule.** Sepoy Mutiny was at its height, the suppression of which closed the long history of our struggle for supremacy in India. Into that history we cannot here enter. So far as its events affect the story of missionary enterprise in India, they will be noticed under the various provinces with which they were connected.

IV. THE RELIGIONS OF INDIA.

The religious history of India is far more interesting than its secular history. To trace it out briefly we must go back to the period of that Aryan invasion, and to those sacred Sanscrit books, the Vedas, which have been already mentioned.

The religion of the Vedas is Nature-worship. Some find in it indications of an earlier monotheism, from which the Aryans had gradually fallen away. Only in this way can they explain the constantly intersecting lines of polytheism and pantheism. "Through their whole religious history, a voice which they could not silence seems to have ever cried, 'Though we may make gods many and lords many, yet God is one!' . . . Obviously, such instincts and convictions only needed a little more expansion and development to bring Pantheism to the birth; gradually the feeling after the Infinite led to the denial of the Finite" (Vaughan, "The Trident, the Crescent, and the Cross," chap. iii.). Some, like the late Rev. Professor K. M. Banerjea, a Brahman of the highest grade, and the foremost Native Christian in Bengal, see in the strange sacredness attributed to the number Three in ancient Hinduism (illustrated by the post-Vedic Triad, the use of the trident as a symbol, and of the mysterious tri-literal syllable Om) a foreshadowing of the Christian doctrine of the Trinity.

But the worship of the Vedic period was a worship of the powers of Nature. Dyaus (heaven or the sky, from the same root as *Zeus* and *Jupiter*), *diti* (space), Varuna (the sky by night, comp. *ouranos*, *Uranus*), *Indra* (the god of rain), *Agni* (of fire, comp. *ignis*), &c., are the leading deities.

The later Sanscrit literature, viz. the *Upanishads*, pantheistic treatises which have been called "guesses at truth;" the *Shāstras*, philosophical writings; the *Code of Manu*, containing the laws of caste, &c.; the two great epic poems, the *Rāmāyana* and the *Mahabharata*, the one the Story of Rām and the other of Krishna; and, much later, the *Purānas*, in which Modern Hinduism is embodied;—exhibit the gradual degeneration of the religion of India into the grossest polytheism.

Perhaps about 600 B.C., the Hindu Triad begins to appear. *Brahmā* (neuter), the Supreme Being—not, however, a personal God—assumes three forms, viz., *Brahmā* (masculine), the Creator; *Vishnu*, the Preserver; *Śiva*, the Destroyer and Reproducer. The worship of *Brahmā* never became popular: as the Creator, his work was done; and he has now only one temple in India (in Ajmer). Practically, all the idolatry of modern Hinduism is the worship of Vishnu or of Śiva, or their wives Lakshmi and Parvati, under various forms and names.

The establishment of the Caste system, of which the Vedas contain no trace, marks a great and mighty change in Hindu religious thought and life. The Aryan priests, warriors, and agricultural settlers, became the

The four Castes. *Brahmans, the Kshatriyas, and the Vaisyas.* The lowest of the four historic castes, the *Sudras*, were probably the conquered races, or such of them as were allowed a place in the scale at all—for below them again were left millions of out-castes. The tradition that the Brahman proceeded from the mouth of the Creator, the Kshatriya from his arms, the Vaisya from his belly or thighs, and the Sudra from his feet, so far represents the fact, that the four castes were respectively “the brain power, the armed hands, the food growers, and the serfs” (Hunter, “Indian Empire”). The word “caste” is no doubt a modern one, the Portuguese *casta*, “race.” The Sanserit word was *varna*, “colour,” referring to the differences of complexion, the higher and purer castes being the fairer, as they are to this day; but this term was superseded by *jat*, “birth.”

Scarcely had the worship of Vishnu and Siva become established, the caste system firmly riveted upon the Hindu people, and the Brahman supreme in dignity and power, than the whole system had to enter upon a life and death struggle with a new and (for a time) vigorous religion. About the time that the Jews were carried captive to Babylon, the founder of **BUDDHISM** was born.

Buddhist Period. According to the story which is now accepted by the best authorities, Gautama or Sakya-muni (*muni* means saint or monk) was the son of the king of Kapila-vastu, a small territory at the foot of the Himalaya Mountains. He was a thoughtful child, and the wise men predicted that he would become a religious devotee. To prevent this, his father provided him with every sort of pleasure; but “deep down in his soul there were longings which nothing could satisfy,” and in his twenty-ninth year four sights that he saw altered his whole life. First he saw a decrepit old man, which reminded him of the misery of old age; then a leper, which led him to think of the sufferings of the human race; then a dead body—“and *this*,” said he, “is what I am to come to!” Lastly, he saw a hermit, silent and thoughtful. “*That*,” he exclaimed, “is what I must be!” That very night he left home and wife and child to live in solitude. Every inducement was offered him to return, but his reply was, “I seek not an earthly kingdom; I wish to become a *Buddha*” (an enlightened one). For six years he practised the most rigorous austerities as prescribed by the Brahman; but all in vain—he got no light and no peace. At last, sitting in meditation under a tree (a bo-tree, *ficus religiosa*), he discovered “the source of evil and the way of emancipation.”

This great discovery has been thus tersely summarized:—“(1) There is no God. (2) Conscious existence is the worst possible evil. (3) Annihilation is the highest possible good” (Vaughan, “The Trident, the Crescent, and the Cross”). That is to say, every living being has *desires*; to *desire* implies a certain suffering for want of what is desired; therefore, to be delivered from suffering, one must cease to desire—that is, cease to exist. This extinction is called *nirvana*, and is proclaimed as the highest conceivable bliss. It seems incredible that such a doctrine, even if believed, could give happiness. Yet Gautama is represented as rejoicing like one that findeth great spoil. Moreover, he did not keep it to himself. He preached his new faith for five and forty years; and after his death it was spread in all directions by his followers.

Buddhist Doctrine. Buddhism quickly won its way, and lasted in India for a thousand years. The secret of its success was threefold. First, its moral precepts were excellent. They were: (1) Kill not; (2) Steal not; (3) Lie not; (4) Commit not adultery; (5) Drink no strong drink; (6) Exercise charity; (7) Be pure; (8) Be patient; (9) Be courageous; (10) Be contemplative; (11) Seek after knowledge. Secondly, it denied the possibility of vicarious suffering, and affirmed that every man must, either now or in one of his future lives, bear his own sins; and this teaching was eagerly accepted by a people wearied and disgusted with the countless sacrifices that saturated the land with blood. Thirdly, it abolished all caste. All men were equal; all alike could attain *nirvana*; to all was

benevolence to be shown. This especially it was, no doubt, that gave Buddhism its power. The lower castes jumped at a religion that put an end to their humiliation; it was a message of "liberty, equality, and fraternity."

In the third century B.C., two hundred years after Gautama's death, arose the Constantine of Buddhism, Asoka, the king of Behar. He convened a council of a thousand Buddhist elders, formulated the Buddhist faith, made it the state religion, engraved its leading principles upon pillars and rocks—forty of which inscriptions still remain,—made plans for the education of the people, and sent forth missionaries into all parts of India.

Buddhism, however, never entirely supplanted Brahmanism, and in the seventh and eighth centuries A.D. it was gradually superseded by the latter, and finally extirpated by the most relentless persecution. No Buddhists are now found in India proper. The only relic of the system is the small sect of Jains in Bombay and its neighbourhood. Nevertheless, Buddhism is still one of the great religions of the world. It has spread all over Eastern Asia—Ceylon, Burmah and Siam, Tibet and Mongolia, China and Japan. The statement is usual that of every three persons on the face of the globe, one is a Buddhist; but this reckons Buddhism as the religion of China and Japan, ignoring Confucianism, Taoism, and Shintoism; and Professor Sir M. Monier-Williams gives (1886) good reasons for thinking that it has not more than 100 millions of adherents, and should stand fifth in the list of religions, below Christianity, Hinduism, Confucianism, and Mohammedanism.

The Hinduism that overcame and superseded Buddhism in India was very different from the Vedic religion of early times, and was not a little altered from the Brahmanism already briefly noticed. The religion of modern India is not free from influences derived from Buddhism, and still more is it affected by the survival of non-Aryan rites and customs among the lower castes. To the latter is due "the worship of stumps of wood, rude stones, and trees, which makes up the religion of the villagers of Bengal. Each hamlet has usually its local god, which it adores in the form either of an unhewn stone, or a stump, or a tree marked with red-lead. Sometimes a lump of clay placed under a tree does service for a deity. Serpent-worship, and the honour paid by certain sects of Hindus to the *linga*, or symbol of creative energy, may perhaps be traced back to the Scythians." (Hunter, "Indian Empire.")

Still, Modern Hinduism is in the main Brahmanical. Although it was a Hindu's own remark that India had 330 millions of idols, yet, in effect, Vishnu-worship and Siva-worship are, as already stated, its two varieties of religion. "The ordinary Brahman, especially in the south, takes Siva as his chosen deity in his deep philosophical significance, with the phallic *linga* as his emblem. The middle classes and the trading community adore some incarnation of Vishnu. The low-castes propitiate Siva the Destroyer, or one of his female manifestations, such as the dread Káli" (Hunter).

The incarnations of *Vishnu* are, it is said, to be ten in number, of which nine have already been accomplished, while the tenth is yet to come. The two under which he is almost everywhere worshipped are the seventh, as Rāma, the hero of the *Rāmāyana*, and the eighth, as Krishna, the hero of the *Mahabharata*. The ninth incarnation, as Buddha, was no doubt invented to win the Buddhists. The tenth is to take place when the world has become hopelessly depraved. Vishnu will then appear in the sky, seated on a white horse, with a drawn sword in his hand, and will restore peace and righteousness in the earth. It is as *Krishna* that Vishnu is generally worshipped in India. And a very mournful fact this is. For Krishna, in the *Mahabharata*, is the hero of every kind of vice and crime; and the legends they contain of his exploits, his tricks, his shameless wickedness, are the favourite stories in every Hindu town and village in India. There is not the least doubt that the painfully low ideas of morality to be met with among the people generally are largely due to the popularity of Krishna. They admit that the acts related of him would be abominable

Its end in
India.

Modern
Hinduism.

Worship of
Vishnu.

if done by a man, but, being a god, he could do no wrong! And how dear he is to them is illustrated by the worship of Jagannath, for this far-famed idol is but a form of Krishna. "Nothing could be more hideous than this uncouth, armless idol, seated on his huge ear; yet millions of hearts beat with devotion towards this Indian Moloch; and, to gain a sight of him, countless multitudes will travel hundreds of miles, thousands of them dying unpitied and unaided by the road-side" (Vaughan).

Siva is a god of a totally different character from Vishnu. Although his story contains wickedness as gross as that of Krishna, he is represented, not as a self-indulgent pleasure-seeker, but as a stern figure, wearing a necklace of human skulls, and his hair interlaced with serpents. And his wife, *Parvati*, who is worshipped in Bengal more than any other deity, under the name of *Durga* or *Kali*, is a most frightful object, and is represented as delighting in blood. "Repeatedly," Mr. Vaughan says, "have we, in passing her temple in Calcutta, seen the sacrificial stream flowing; as many as 200 animals, chiefly goats, are sometimes slain there in one day. In former days children used to be slaughtered at her shrine."

The worship of Vishnu, and that of *Siva*, according to some writers, represent two distinct "ways of salvation," corresponding to two distinct tendencies in human nature. The Vaishnava (Vishnu worshipper) wants a genial religion; so he lives as he likes, and trusts that his love and devotion to Krishna, the incarnate Vishnu, will secure him salvation. This is *Bhakti-marga*, the "way of faith." The Saiva (*Siva* worshipper) thinks to earn merit by self-denial. "To hold up an arm till it is withered and fixed, to be scorched by five fires, to lie on a bed of spikes, to gaze on the mid-day sun till the eyes are destroyed—these are so many means of accumulating merit, and hastening the desired emancipation." This is *Karma-marga*, the "way of works." The Vaishnavas and Saivas may be distinguished by the marks on their foreheads, the former having two perpendicular strokes, meeting below in a curve; the latter three horizontal lines, made with white or grey ashes. But the "salvation" looked for is but "absorption" into Deity; and before it is attained the soul may have to pass through many human and animal bodies. Transmigration is a powerful doctrine in India.

Among minor deities the most popular is *Ganesa* or *Gunesh*, the son of *Siva* and *Parvati*, the god of wisdom, invoked on commencing any undertaking. His images, with elephant head and bloated body, are seen everywhere, particularly over doorways (*Janus*). The monkey-god *Hanuman* is also a great favourite, especially in the Marathi country. But the people are not content with the recognized gods and goddesses. "Upon every high place, and under every green tree," as among Israel of old, either a temple, or a shrine, or an idol, or a mere block of stone streaked with red paint, marks the presence of a local deity. There are *sacred animals*, as the bull, the cow, the monkey; *sacred plants*, *jeets*, *places*, as the *tulsi* (purple basil) and the pipal tree; *sacred stones*, as the *salagram*. Then there are innumerable *sacred places*, among which Benares stands first, and Prayaga (now Allahabad), Gaya, Hurdwar, Mattra, Ayodhya, Nasik, hold high rank. Rivers, springs, and pools, are generally sacred. The banks of all the chief rivers in India are holy ground. The Ganges, of course, is the most revered of all. Pilgrims sometimes walk the whole length of its course, on the left bank from the Himalayas to the sea, and then back again on the right bank,—which takes six years to accomplish. Then there are *sacred seasons*, as the first day of the year, the day of the "swinging festival" (in February or March), the birthdays of Rama, Krishna, and Ganesa, and (in Bengal) the *Durga-puja* in October; and *lucky days*, as on a full moon.

But how do the people worship? Not by public services. There is no such thing as congregational praise and prayer. "The priests in charge of the idols decorate them and bathe them with

Worship of Siva.

Contrast between them.

Minor deities.

Sacred objects.

"Puja."

sacred water on holy days, and do them homage (*pūja*) with lights and rude music morning and evening. Offerings of flowers, fruits, grain, &c., are presented to the most popular gods (practically to the priests), by lay worshippers, and *mantras* or texts are repeated with prostrations of the body. Prayer, in our sense, there is none" (Sir M. Monier-Williams).

In South India the Hindus are more superstitious than in the north. Not only are their temples grander and the ceremonial more imposing, but among the people generally devil-worship is common, and almost all their religion consists in endeavouring to avert the malice of evil and disembodied spirits. An Englishman, who was a terror to the district he resided in, died and was buried there. Fearing the anger of his restless soul, which was supposed to haunt the neighbourhood, the Natives, it is said, constantly deposited brandy and cigars on his tomb to propitiate him!

"Later Hinduism," says Dr. Murray Mitchell, "is—

"A jumble of all things; polytheistic pantheism; much of Buddhism; something apparently of Christianity, but terribly disfigured [e.g. the predicted tenth incarnation of Vishnu, mentioned above]; a science wholly outrageous; shreds of history twisted into wild mythology; the bold poetry of the older books understood as literal prose; any local deity, any demon of the aborigines, however hideous, identified with some accredited Hindu divinity; any custom, however repugnant to common sense or common decency, accepted and explained—in a word, it has been omnivorous; it has partially absorbed and assimilated every system of belief, every form of worship, with which it has come in contact. . . . According to Macaulay, 'all is hideous and grotesque and ignoble;' and the calmer De Toqueville maintains that 'Hinduism is perhaps the only system of belief that is worse than having no religion at all.'" ("Hindu Religion," p. 32.)

"Only to one or two things," he adds, "has it remained inflexibly true. It has steadily upheld the proudest pretensions of the Brahman; and it has never relaxed the sternest restrictions of Caste." Indeed, these latter have been developed in an extraordinary degree. After the fall of Buddhism, the old divisions were revived. There were the "twice-born" Aryan castes, the Brahmins, Kshatriyas and Vaisyas; and the "once-born" castes, comprising the non-Aryan and half-caste Sudras. This division still remains, but the four caste names are very far from representing the divisions of modern Hindu society. The Kshatriyas and the Vaisyas in course of time almost ceased to exist as separate bodies. The Rājputs claim to represent the former; but the latter became mixed up with the Sudras; while, on the other hand, trades and occupations multiplied, and each in course of ages became a distinct caste. Moreover, different localities came to have different castes, and there are now 3000 caste-names in India (Hunter). The varieties of Sudras form the great bulk of the population of North India. In the South, there are so many still lower castes and out-castes that the Sudras rank high, especially some of their grades.

Yet, amid all changes, the Brahmins have remained unchangeable. They have their own sub-divisions indeed. "There are, it is said, eighty-four sub-castes of Brahmins in Gujerat who are not allowed to intermarry" (Sir M. Monier-Williams, "Hinduism"). But every Brahmin is above all others. "All live for him, and he governs all. All that exists in the universe is the Brahman's property." So says the Code of Manu.

"You may see any day in North India a poor, half-starved man walking along the street meeting another man, portly and well-dressed. The well-to-do man, with an air of abject reverence, takes off his turban, throws himself on his face, and puts his forehead in the dust. The poor man approaches the prostrate figure, and puts his foot upon the bowed head in token of his blessing. Presently another well-to-do man with eagerness brings a dish of water that the poor man may dip his bare foot in it, and then devoutly drinks the water. The two respectable men happen to be Sudras; the poor man is a Brahman." (Vaughan, "The Trident, the Crescent, and the Cross.")

It is a cruel system:—

"On the great pilgrim routes of India we have seen poor creatures smitten with disease, lying on the road-side, passed by hundreds of their co-religionists with no more concern than

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if they were dying dogs. We have seen the poor parched sufferers, with folded hands and pleading voice, crave a drop of water to moisten their lips, but all in vain. Either the dying man is known to be of low caste, or his caste is unknown; to approach him, to touch him, might result in pollution; hence he is left to his fate." (Vaughan.)

It is, too, a demoralizing system:—

"A Brahman may be known to be a monster of wickedness—a thief, liar, adulterer, murderer, but his sanctity as a Brahman remains unaffected by these crimes; he will still be worshipped by his disciples, and still will they drink the water of his feet as a holy thing; but let that Brahman, even by accident, eat forbidden food or touch an unlawful object, and the curse of uncleanness at once falls upon him." (Vaughan.)

No wonder Sir William Jones declared that no Brahman would ever be converted to Christianity. He knew the power of caste; but he forgot the power of the Cross. Had he lived to the present day, he would have seen scores of Brahmans who have suffered the loss of all things, and joined themselves to Sudras and out-castes, counting "all one in Christ Jesus."

Hinduism has not satisfied the Hindus; and they have sought after other systems. The second most prevalent of Indian religions, however, Mohammedanism, was an invader, and won its way, not like Buddhism, by preaching, but, in the main, by hard fighting. Its progress belongs rather to secular history, and its empire has already been briefly noticed. Its position as an existing religion will appear presently. But from time to time there have been thoughtful men in India, as in other countries, who deeply felt the helplessness of their old religion to give them peace, and who longed for something better. Buddhism failed to give them what they wanted; so did Mohammedanism. And these two religions, widely different as were their most fatal defects, had one great fault in common, which of itself was sufficient to make them powerless to satisfy the longings of mankind. Buddhism tried to find a remedy for the miserable idolatry and superstition of Hinduism by saying, "There is no God." Mohammedanism said, truly enough, "There is but one God;" but it represented Him as a God afar off, "dwelling," as Mr. Vaughan expresses it, "in the absolute solitude of a sterile unity, with no tender bond of affinity to man." So that the truths which give Christianity its greatest power and beauty, viz., that God reveals Himself as a Father, and "so loved the world that He gave His only begotten Son," and that the Son became man like ourselves, to sympathize with us and to suffer for us—these are the very truths from which Buddhism and Mohammedanism alike were furthest removed. Hindu mythology itself was in this respect no worse, and indeed seemed to be better. And Hinduism conquered Buddhism and resisted Mohammedanism by clinging more and more resolutely to the doctrine of a Divine Incarnation. The incarnations of Vishnu, especially as Rám and Krishna, were more and more taught, and sung, and believed in, because they gave to the popular fancy, not only a god to worship, but a god with human passions and sympathies. Sect after sect arose, in both the Buddhist and the Mohammedan periods, professing the most ardent devotion to Vishnu, though with many varieties of doctrine and practice; and these Vaishnava movements played an important part in keeping Hinduism alive.

Some of these sects were founded by men of the thoughtful class, who, while finding nothing to attract them in Buddhism or in Islam, were dissatisfied with the old Hindu faith, and sought to reform it. One of the most famous reformers was Kabir (1380—1420). A passage from the *Bijak*, a book written by one of his disciples, will illustrate the way in which from time to time men were feeling after better things:—

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"Of what benefit is cleansing your mouth, counting your beads, performing ablutions, bowing yourselves in temples, when, whilst you mutter your prayers, or journey to Mecca, deceitfulness is in your heart? The Hindu fasts every eleventh day, the Mussulman during the Ramazan. Who formed the remaining months and days, that you should venerate but one? If the Creator dwell in tabernacles, whose residence is the universe? Who has beheld Rama seated amongst the images, or found him at the shrine to which the pilgrim has directed his steps? The city of Hara is to the east, that of Ali to the west; but explore your own heart, for there are both Rama and Karim."

Another reformer was Chaitanya (1485—1527). We have already seen that the Vaishnavas lay stress upon *bhakti*, "faith," while the Saivas (Siva worshippers) rely upon *karma*, "works." Chaitanya preached fervently the sufficiency of "faith" without "works," and it is a strange coincidence indeed that he did so in Asia at the very time that Martin Luther in Europe was raising the same cry. But how different was the result! Luther had the inspired Word of God to guide him, and his faith, being in a holy and loving Saviour, produced holiness and love in the life. Chaitanya had no such guide; his faith showed itself chiefly in ecstatic ejaculations of "Krishna! Krishna!" for hours together; and after his death, his disciples, thinking "faith" enough without "works," fell into the grossest vices.

Still more famous was Nanak, the founder of the Sikh sect, who endeavoured to combine the best features of Mohammedanism and Hinduism. He and his followers will be further noticed under the "Punjab and Sindh Mission."

The most recent, and in some respects the most remarkable, of Hindu reforming movements is that known as the Brahmo Samaj. As Sikhism is midway between Hinduism and Mohammedanism, so Brahmoism is midway between Hinduism and Christianity; and it is one result of the English influences which are destroying the old Hindu faith. Its founder was Rammohun Roy, a man of the highest talents and culture, who died while on a visit to England in 1833. He made selections of what he thought best in both the Hindu Vedas and the Christian Scriptures, and framed out of them a kind of Unitarianism. His successor, Debendra Nath Tagore, receded from this position, and followed the Vedas only; but in 1865 the society split into two, the old president and his disciples calling themselves the "Adi (original) Samaj," while the "Progressive Brahmos" followed a younger leader, the well-known Keshub Chunder Sen. Under Keshub's guidance, the Progressives seemed, for a time, to be coming very near to the kingdom of God. They called themselves a Church; they adopted Christian terms like "justification," "sanctification," "regeneration," &c.; and in a remarkable lecture delivered at Calcutta in May, 1866, on "Jesus Christ, Europe, and Asia," Keshub, in glowing language, enlarged upon the greatness of "Christ and Him crucified." "Another step," remarks Mr. Vaughan, "would have landed him within the Kingdom. Alas! that step was not taken. To stand still in such a matter was impossible. Retrogression was the only alternative; and this result all too clearly and sadly ensued." In a subsequent lecture Keshub put Jesus on a level with "Moses, Mohammed, Nanak, Chaitanya, and other regenerators of mankind;" and from that time his teaching showed that the foundation of personal religion, a true sense of sin, was absent from his system. The original Brahmos have gone still further astray. Debendra Nath Tagore became, in his old age, a Hindu hermit in the mountains; and another accomplished leader, Babu Akhoy Kumar Dutt, avowed himself an atheist. Keshub Chunder Sen himself, in 1877, caused great scandal in his society by giving a daughter under fourteen years of age in marriage to a Hindu (not a Brahmo) under sixteen, in the teeth of his own solemn teachings; and many of his ablest followers seceded, led by Babu A. M. Bose, M.A., a Cambridge wrangler, and formed yet another society, called the Sadharan (universal) Brahmo Samaj, of which the best known living leader is Pundit Sivanath Sastri. In 1881 Keshub made a new departure with his remaining adherents, and started the "New Dispensation," with sacraments and liturgical worship strangely imitating those of Christianity. In January, 1884, he died. There is a Samaj in most of the chief towns of North India, but the adherents of the system are not numerous, though they comprise many highly educated Natives who have abjured Hinduism but have not accepted Christianity.

The history of Religion in India is a melancholy one indeed. Human intellect has done its best, and various human systems have been tried in

The one hope vain. And now, as a learned and venerable Hindu remarked some years ago, "Hinduism is sick unto death." But there is brighter hope for India than at any former period. The progress and prospects of Christianity will appear presently. This section may be fitly closed with the words of Sir M. Monier-Williams:—"The ancient fortress of Hinduism is tottering to its fall. . . . What is to become of the people when their ancient faith sinks from beneath their feet? Only two other homes are before them—a cold theism and a heart-stirring Christianity. Both are already established in India. But Christianity is spreading its boundaries more widely, and striking its foundations more deeply. It appeals directly to the heart. It is exactly suited to the needs of the masses. In Christianity alone is their true home."

What are the Religious Divisions of the Present Population? Take one thousand Natives of India, selected from the different religions in due proportion. About 723 of them will be Hindu, 199 will be Mohammedan, twenty-four Buddhist, six Sikh, and eight Christian. The majority of the rest, representing the various hill-tribes, will be Pagans (i.e. not adherents of one of the great *book religions*) of a low type. The Parsees, Jews, &c., are too few to be perceptible in this calculation. The total figures are as follows, according to the Census of 1891:—

POPULATION OF INDIA ACCORDING TO RELIGIONS, 1891.

Hindus	207,728,676	Parsees	89,904
Mohammedans	57,321,164	Jews	17,194
Aboriginals	9,280,467	Brahmos	3,051
Buddhists (in Burmah)	7,131,361	Miscellaneous	42,763
Christians (<i>see also</i> p. 104)	2,284,380		
Sikhs	1,907,833		
Jains	1,416,638		
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			287,223,431

The *Hindus* are numerous in every part of India except on the north-western and eastern frontiers. But in South India, many millions, though classed as Hindus, are to a large extent Pagans, particularly the lowest castes of the Tamil race.

The *Mohammedans* predominate in the Punjab and Sindh, and are also numerous in the North-West Provinces and Oudh, and in the large cities generally. Nearly half the whole number of them, however, some twenty-four millions, are in Eastern Bengal. These are mostly non-Aryans of the humblest class, and are converts to Islam from some form of Paganism. Elsewhere the Mohammedans are mostly descendants of the invaders of India. Hinduism proper has yielded them but few converts.

The *Sikhs* are an important section of the population of the Punjab. (See article on that Province.)

The *Buddhists* are not inhabitants of India proper, but of British Burmah, where they form nine-tenths of the population. The *Jains*, who are a Buddhist sect, are found in Bombay and its neighbourhood. (See "Western India.")

The "*Aboriginals*," so far as they represent the Pagan hill-tribes, are most numerous in the hilly districts of Central India.

Of the *Christians*, the great majority are in the south, particularly in Tinnevely and Travancore. (See articles on those Missions, and on Madras and South India.)

V. CHRISTIANITY IN INDIA.

It is probable that Christianity reached India in the 1st century, certainly in the 2nd. The well-known tradition that the Apostle Thomas carried the Gospel thither, and that his martyred body was buried at the now familiar St. Thomas's Mount, near Madras, is not accepted by the best authorities. The "Syrian Church of Malabar" (see article on Travancore) still calls its members "Christians of St. Thomas;" and it is on record that Alfred the Great sent an embassy to the shrine of St. Thomas at Madras; but as there certainly was a Mar (Saint) Thomas in the 8th century, there may be some confusion of name.

Pantæus, the famous head of the Catechetical School at Alexandria, A.D. 180, heard from Egyptian sailors that there were Christians in India, and went forth himself as a missionary there. At the Council of Nice, A.D. 325, one of the assembled bishops was "Johannes, Metropolitan of Persia and the Great India." A little later, Athanasius sent Frumentius to India as Bishop. Other scattered allusions to an Indian Church are to be found; but the rise of Mohammedanism interposed a barrier between the West and the Far East, and for many centuries the history is almost a blank.

When Vasco de Gama reached India by sea round the Cape in 1498, he found flourishing Nestorian Churches in South India, which, though not free from many errors and superstitions, knew nothing of the Papacy, the cultus of the Virgin Mary, or transubstantiation. An army of Portuguese priests followed, and in many places the Indian Christians submitted to the yoke of Rome. In 1541 Francis Xavier landed at Goa. He found there already visible signs of Portuguese Christianity in "a magnificent cathedral, a resident bishop, a chapter of canons, a large Franciscan convent, &c." His work in India lasted for three years, in which time he baptized many thousands of persons, most of them with hardly any knowledge of the religion they were professing. He himself lamented the impossibility of converting

Romish Missions. the Heathen. In the language of the Abbé Dubois, a Jesuit historian of the present century, which is confirmed by Xavier's own letters to Ignatius Loyola, he was "entirely disheartened by the invincible obstacles he everywhere met," and "left the country in disgust." Xavier's personal zeal and devotion deserve unstinted admiration; but the marvellous results attributed to his labours exist only in the imagination of those whom another Roman Catholic historian, Mr. Stewart Rose, calls "his unwise biographers."

Xavier's successors were not men of his spirit, but they were successful in effecting the subjugation of the Indian Church to the Papacy. Alexis de Menezes, Archbishop of Goa, by an unscrupulous use of both force and fraud, completed this work at the Synod of Udampura, in 1599. All the married priests were deposed; the doctrine of transubstantiation

His successors. and the worship of the Virgin were enforced; and the Inquisition was established. In 1654 a Metropolitan sent from Antioch for the Malabar Syrian Church was burnt alive at Goa as a heretic. Another important name in the history of Romish Missions in India is that of Robert de Nobili, a nephew of Cardinal Bellarmine. He and his associates, hoping to win the Brahmans, pretended that they were Brahmans themselves, De Nobili publicly swearing before a great assembly at Madura that he had really sprung from Brahma. They observed the rules of caste, lived the lives of fakirs, and permitted adherents to continue their idolatrous observances—only setting up the Virgin as the object of worship. They failed to win the Brahmans, but they baptized tens of thousands of Paravars (the fishermen's caste), who retained most of their heathen customs. So great was the scandal resulting from this policy of the Jesuits that Pope Benedict XIV., by a bull in 1744, abolished many of their practices. The bulk of the present native Romanist population of South India are the descendants of their adherents.

Thus Portugal, and the Church of Rome, did send missionaries to India, however unwholesome the name many of them may have been. **The English in India.** Not so England and the English Church. For more than a century after the foundation of the East India Company, no Protestant missionary went out. Nor were the traders and settlers in any sense representatives of Christianity. They were eighty years in the country without building a church. Job Charnock, the founder of Calcutta and first Governor of Bengal, became an avowed Pagan under the influence of his native wife, and after her death annually sacrificed a cock upon her tomb. The chaplain who accompanied Sir Thomas Roe, British Ambassador to the

Mughul Emperor, wrote that the natives at the ports had said to him, "Christian religion devil religion; Christian much drunk; Christian much do wrong; much bent; much abuse others." The pages of Sir John Kaye's "History of Christianity in India" teem with illustrations of the truth of this sad statement. A new charter, however, given to the East India Company in 1698, required it to provide a chaplain in every garrison and principal factory, and enjoined on such chaplains the duty of learning the native language, "the better to enable them to instruct the Gentoos that shall be servants or slaves of the said Company in the Protestant religion." Even this excellent order produced little effect; and as to the Heathen population generally, they were not thought of at all.

The honour of sending the first Protestant missionaries belongs to **Early Protestant Missions.** Frederick IV. of Denmark. The Danes had a settlement at Tranquebar on the south-east coast of India; and thither, in 1705, sailed Bartholomew Ziegenbalg and Henry Plutsch, both of them gifted and devoted men. One was six years in India, and the other thirteen; but in that short period they did a remarkable work. They translated the New Testament into Tamil, the first attempt to give the Scriptures to any Indian people. Their first converts were baptized in 1707, and five years later they had 255 adherents. Much interest was felt in their enterprise in high places in England. When Ziegenbalg visited Europe in 1714, he was received kindly by George I., the Archbishop of Canterbury, and the Bishop of London. In 1709, that, in 1709, the Society for the Propagation of the Gospel (then eight years old) made a grant of 20% to their Mission—the first contribution from England for the evangelization of India. After Ziegenbalg's death, in 1719, funds from Denmark failed; and in 1728, the Society for Promoting Christian Knowledge took up the Mission, and mainly supported it for just a century, until, in 1826, it was transferred to the S.P.G.

Under succeeding missionaries, especially Schulze, who completed the Tamil Bible, Fabricius, Gerické, Kohlhoff, Jænické, and above all Schwartz, missionary work extended in South India, and many thousands of converts were gathered in; while Kiernander, the first missionary in Bengal, was labouring zealously at Calcutta. All these were Germans or Danes in **Schwartz.** Lutheran orders. Schwartz was one of the greatest of Indian missionaries. He laboured from 1750 to 1798 at Tranquebar and Tanjore. No man in the country had equal influence. The British authorities sought his aid in dealing with native rajahs and settling political and social questions; and Hyder Ali himself, the Mohammedan tyrant of Mysore, said, when the English wished to treat with him, "Send me the *Christian*: I can trust him." The East India Company, to its honour, gave Bacon the sculptor a commission for his statue, and sent it out to be erected in the Fort church in Madras.

But from a little before the deaths of Kiernander and Schwartz, in 1796 and 1798, a dark period of nearly twenty years ensued, corresponding **The Dark Period.** roughly with the period of the Great War in Europe. The 1793-1813. S.P.C.K. had neither men to send out nor money to spare. The Missions in the South were carried on feebly, and the native Church, without teachers, and crippled by caste customs which had unhappily been tolerated, diminished rapidly in numbers. In the North and West there were no Missions at all. At the same time the East India Company adopted a different policy. Up to that time the missionaries (of whom, however, there were never more than ten at one time) were tolerated and even recognized; but this tolerance was succeeded by vehement hostility, and from 1793 to 1813 it was almost impossible for a missionary to enter British India.

Carey. It was in 1793 that William Carey, the founder of the Baptist Missionary Society, and the pioneer of modern Missions to India, arrived at Calcutta in a Danish vessel, having been refused a passage in one of the Company's ships. He began by managing an indigo factory

while quietly preparing for future work. In 1797, four comrades (two of whom were Marshman and Ward) arrived; but they had to seek refuge in the Danish settlement of Serampore, and there, three years later, Carey joined them and established, under the protection of the flag of Denmark, the famous Serampore Mission. Three or four missionaries of the London Missionary Society did contrive to land, at different times, and began a little work at Vizagapatam on the east coast, and in South Travancore. But others failed; and in 1812 a party of American missionaries who arrived at Calcutta were expelled the country. One of these was Judson, who ultimately found his way to Burmah, and established the Mission there which was afterwards so greatly blessed.

During this period, however, a remarkable witness for Christ was borne by five men, all East India Company's chaplains, to whom India owes an untold debt of gratitude, viz.—David Brown, Claudius Buchanan, Henry Martyn, Daniel Corrie, and Thomas Thomason. All of them had been friends or *protégés* of Charles Simeon at Cambridge; and it is one of the grandest instances of faith on record that Simeon, with his deep sense of the need of godly clergymen at home—so few and far between then,—should have encouraged men like these to go forth to India, not even as missionaries (for that there was no opening), but as chaplains of the East India Company. Yet it cannot be doubted that few men have had so important a share in establishing Christianity in India as these five,—Brown by his personal influence in Calcutta, and faithful preaching to the *élite* of English society there for twenty-five years; Buchanan by a like work, and by his published books on the Syrian Church and on the need of an Indian Episcopate; Corrie and Thomason by their quiet and untiring labours both for the spiritual good of officers and civilians and afterwards in the direct cause of Missions; Martyn by the example of zeal and devotion he set to succeeding generations. Brown, as far back as 1788, with two Christian laymen in high position at Calcutta, Mr. Charles Grant and Mr. Udney, formed a plan for a Church Mission to India, and wrote to Simeon. Nothing came of the project then; but the correspondence first suggested to Simeon the idea of a larger scheme, and the ultimate result was—the Church Missionary Society. From Buchanan's "Researches" sprang in after years the C.M.S. Missions in Travancore and on the Mediterranean. Martyn was at first in communication with the young Society, but took the chaplaincy as the easiest if not the only way to get into India. Corrie and Thomason did much to foster the Society's Missions when at length Missions were started; and the former became, long after, the first Bishop of Madras, in which diocese its most important work lay.

The year 1813 saw the door of India once more opened to the Gospel. The East India Company's charter was renewed, and William Wilberforce succeeded in getting a resolution passed by the House of Commons, "That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That in the furtherance of the above objects, sufficient facilities shall be afforded by law to persons desirous of going to and remaining in India, for the purpose of accomplishing these benevolent designs." The resolution was vehemently opposed. The ablest speaker against it, Mr. C. Marsh, gave a glowing description of the Hindus and of Hinduism, dwelling on "the benignant and softening influences of religion and morality" that prevailed, and expressing his horror at the idea "of sending out Baptists and Anabaptists to civilize or convert such a people, at the hazard of disturbing or deforming institutions which appear to have hitherto been the means ordained by Providence of making them virtuous and happy." Wilberforce, however, backed by enthusiastic meetings all

**The Five
Chaplains.**

**Origin of
the C.M.S.**

**The Epoch of
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over the country, prevailed, and the charter passed with what were called "the pious clauses" in it.

The battle of the Indian Episcopate was fought and won at the same time. The Act provided for the establishment of *one* Bishopric; and Middleton, the first Bishop of Calcutta, went out in 1814. His reputation had been made by a treatise on the Greek article, and he did not profess to be interested in missionary effort. He refused to give licences to the C.M.S. missionaries, while doubting whether it was right to permit their work to go on without them. His great achievement was the establishment of Bishop's College, towards which the C.M.S., the S.P.G., and the S.P.C.K. gave 5000*l.* each.

Meanwhile Carey, Marshman, and Ward had made Serampore a great missionary centre. Their evangelistic work was on a small scale; but their translations of the Scriptures in various Indian languages gave them a reputation which the Government acknowledged even in the dark period above referred to. Lord Wellesley, on the recommendation of David Brown, made Carey a professor of Bengali in a new college for civil servants founded by him; and in after years the protests of the Serampore trio (as the three brethren were called) did much to prepare the way for the abolition of *suttee* by Lord William Bentinck in 1829. Sydney Smith might sneer at "consecrated cobblers," but the "cobblers" did a mighty work for India.

It cannot be said that the Christianity of Great Britain took any adequate advantage of the victory it had gained. The list of societies that entered in within the next twenty years is a long one; but the labourers were few, the efforts tentative, the progress slow (except in Tinnevely). The London Missionary Society and the Baptists expanded their work very gradually in the North-West, and the latter also in Bengal. Two of the American missionaries expelled from Calcutta (as mentioned above) contrived after some vicissitudes to settle at Bombay. The Wesleyans began in the South in 1816. The C.M.S. sent out seven missionaries in the three years following the renewal of the charter, 1814-16, two to Madras, two to Bengal (one of whom, W. Greenwood, was the first English clergyman to go to India under a missionary society), and three to Travancore. It occupied Bombay and Tinnevely in 1820, and several stations in the North-West Provinces, particularly Agra, Meerut, and Benares, in 1813-17. The Orissa Mission of the General Baptists was begun in 1822. A Scotch Mission began at Bombay in 1825. In 1826-8 the S.P.G. took over the old S.P.C.K. Missions in Tinnevely, Tanjore, &c., and in 1829 began work in Bengal. The next dozen years saw several Missions begun: the C.M.S. Krishnagar Mission in 1831; the S.P.G. Mission at Cawnpore in 1833; the Basle Mission in Malabar, and the American Board Mission in Madura, in 1834; the American Baptist Telugu Mission in 1835; the American Presbyterian Mission in the North-West Provinces in 1836; the Irish Presbyterian Mission in Gujerat, the Leipzig Lutheran Mission in the Carnatic, the C.M.S. Telugu Mission, the Welsh Calvinistic Methodist Mission in the north-east of Bengal, the American Baptist Mission in Assam, and the Berlin Mission in Behar, in 1841. Gossner's Mission to the Kóls was founded in 1846; the American Presbyterian Mission in the Punjab in 1849; the American Reformed Dutch Mission in Arcot, in 1850; the C.M.S. Missions in the Himalaya, Sindh, and the Punjab, and on the Afghan Frontier, in 1847-53; the S.P.G. Mission at Delhi in 1854.

The years 1822 and 1830 should be marked as the dates of the commencement of two great branches of missionary work in India. In 1822, Miss Cooke, of the C.M.S., began at Calcutta her labours among women and girls, and thus became the forerunner of the great Zenana Missions of later times. In 1830, Alexander Duff landed at Calcutta and set on foot the first high-class Anglo-Vernacular Mission

School. Both these movements were pregnant with great results, and, in North India at all events, no departments of missionary effort have borne more important fruit. By them, as by no other methods, the upper classes have been reached. Dr. Duff's converts, in particular, and those whom they have influenced, have been the leaders of Native Christianity ever since. Work similar to his, the winning for Christ of Hindus of the higher castes by means of Educational Missions, was begun in the two other Presidency cities, Bombay and Madras, not long afterwards, by two other Scottish missionaries, John Wilson and John Anderson; and both the Established and the Free Church of Scotland have always been honourably distinguished by their Mission Colleges and the able men who have conducted them.

In 1822, Bishop Middleton died, and was succeeded by Bishop Heber, an Indian a true missionary as well as a noble Christian poet, who at Bishops, once became President of the Calcutta C.M.S. Association, gave 1822-1857. the missionaries licences as regular and recognized clergymen, and in 1826 ordained the first Native clergyman in India, Abdul Masih, a C.M.S. catechist, who had been converted under Martyn, and had laboured under Corrie. After Heber's death, in that same year, the two brief episcopates of Drs. James and Turner ensued; and then, when four Bishops of Calcutta had died in harness within nine years, Daniel Wilson, at the age of 54, was found ready to take the heavy charge of what was then the largest diocese in the world, not only comprising all India and Ceylon, but stretching to Australia and to the Cape. Wilson's energetic episcopate lasted 26 years; but meanwhile provision had been made in the East India Act of 1833 for new bishoprics at Madras and Bombay. To the former, the veteran Daniel Corrie was consecrated in 1835. He died in 1837, and was succeeded by Bishop Spencer; and he by Bishop Dealtry in 1849. To Bombay Bishop Carr was appointed in 1837, and Bishop Harding in 1851.

In 1833, the East India Company's charter was again amended. This Lord W. drew attention once more to Indian affairs; and public opinion Bentinck's supported Charles Grant the younger, then President of the reforms. Board of Control, and Lord W. Bentinck, then Governor-General, in several important reforms which had a distinct bearing on the cause of Christianity in India. It was in that year that Grant's famous despatch forbade the patronage and support that had been given by the Anglo-Indian rulers to the idolatry of the people. The Government was no longer (as Sir John Kaye expresses it) to act as churchwarden to Jagannáth, no longer to raise a revenue by temple-dues, no longer to take part in heathen-processions and fire salutes in honour of heathen gods. The prohibition of widow-burning, child-sacrifice, and public self-torture followed; and a law was enacted to prevent a convert to Christianity from forfeiting his property. All these and other reforms were vehemently opposed in India; for some time laws were evaded and despatches ignored; but step by step opposition was overcome. There was now growing up in the Anglo-Indian community a strong body of Christian men, officers and civilians. The former labours of Simeon's godly chaplains had borne fruit, direct and indirect; the now rapidly-multiplying mission stations were almost all established at the suggestion and partly at the cost of one Christian English residents; and when, in 1837, Sir Peregrine Maitland, Commander-in-Chief of the Madras Army, resigned his office rather than pay official honour to an idol, a burst of indignation from home compelled the East India Company to carry out the reforms already decreed.

Meanwhile, Government Education was advancing. In 1835, Lord W. Bentinck decided a lengthened and bitter controversy by ruling Government in favour of an English education in the superior schools and Education. colleges as against a merely vernacular and Sanscrit one; thus confirming the views and practice of Dr. Duff. In 1854, the celebrated Education Despatch of Sir C. Wood (drafted by Mr. Baring, the present Lord Northbrook) established the Indian Universities, set on foot a system

of grants-in-aid to mission or any other schools that gave efficient secular instruction, and enjoined special attention to the elementary education of the people generally. Had the policy of that Despatch been loyally carried out, Government Education in India would have done more good than it has actually accomplished.

This brings us to the Mutiny of 1857, which divides all Anglo-Indian history into two parts. We have here only to do with that great event in its relation to Missions. The work in the South was unaffected by it. But in the North the case was very different. Almost every mission station in the North-West Provinces was destroyed. C.M.S., S.P.G., Baptists, American Presbyterians, suffered alike. No C.M.S. missionary lost his life; but members of all the three other Missions were killed; and Native Christians died rather than abjure their faith. Yet the Mutiny must be regarded as having given, indirectly, a great impetus to missionary work. For one thing, it could not escape notice that the province in which the peril seemed most imminent, but which really saved India—the Punjab—was ruled by avowedly Christian soldiers and statesmen. The Lawrences and their chosen lieutenants never hid their religion, and with them the honours of the great conflict remained. It was one of those lieutenants, Sir R. Montgomery, who on taking the Commissionership of Oudh, when that province was re-conquered, at once invited the C.M.S. thither; and Leupolt preached for the first time within the historic walls of Lucknow while heavy firing could still be heard in the distance. Then again,

The Mutiny struck the knell of the East India Company's rule in India. In the following year, 1858, the Queen assumed the direct government of the greatest British dependency; and in the royal proclamation announcing the fact to the peoples of India occurred the memorable words in which, while the broadest principles of religious liberty were affirmed, a profession of Christianity was for the first time avowed by the supreme ruler of the land:—

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith and observances, but that all shall alike enjoy the equal and impartial protection of the law."

Once more, the Mutiny aroused Christian people at home to a deeper interest in the evangelization of India. Indian Missions attained a position of prominence. The destroyed stations were re-established, and the work generally received distinct development. The C.M.S. raised a Special Fund for India amounting to 60,000*l*. Its Oudh Mission, its Santál Mission, and its work at Allahabad, date from that period. The other older societies were able to promote similar extension, and new ones began work. One of the most active and successful of North India Missions, that of the American Episcopal Methodists in Oudh and Rohilkund, was founded in the very districts where the embers of the revolt died out most slowly. The Christian Vernacular Education Society for India (now the "Christian Literature Society") was established on an undenominational basis as a direct memorial of the Mutiny. The Indian Female Normal School and Instruction Society had been started on a similar basis in 1852, and was engaged in branches of work which had been previously begun by its elder sister, the Society for Promoting Female Education in the East. It has since divided into two societies, the Church of England Zenana Missionary Society taking the greater part of its work in Bengal, the Punjab, and the South, while the North-West Provinces and Bombay are still the field of the original I.F.N.S., now the "Zenana Bible and Medical Mission."

Among the missionary enterprises begun in later years should be mentioned the United Presbyterian Mission in Rajputána (1860), the S.P.G. Mission in Chota Nagpore (1869), some S.P.G. and

American Presbyterian stations in Western India, the Canadian Baptist Mission on the Telugu coast (1874), the Cambridge Mission at Delhi (1875), and the Oxford Mission at Calcutta (1880). The C.M.S. has much extended its work in the Punjáb, occupying Kashmir, the Deraját, Lahore, Batála, Dera Ghazi Khan, Quettah, &c.; has established several Missions to the hill tribes, Kói, Gónd, Bheel, as well as developed that among the Santáls; has started several important institutions, particularly Divinity Schools and Christian Boarding Schools; and, since 1889, has sent out bands (to Bengal and the North-West Provinces and the Central Provinces) of Associated Evangelists, unmarried men living in common quarters, and consequently needing very small allowances, under a clerical leader, and engaging in evangelistic work in the towns and villages of their several districts.

Of late years much has been done to organize the rising Native Christian communities with a view to their self-government, self-support, and self-extension. The Native Church-Council system, begun in Madras and Tinnevely in 1869, extended gradually to all the C.M.S. fields, and now adopted (with greater or less variations) by other societies, has been training the Indian Christians in the management of their own church affairs, and, where well worked, is releasing the Society's funds for evangelistic work; while the William Charles Jones Fund of 35,000*l.*, put in trust by the late Mr. W. C. Jones in 1879, is aiding the Native Church to evangelize the surrounding Heathen. Institutions for the training of Native pastors and teachers and boarding-schools for the education of their children have been established, and special Missions, conducted by experienced evangelists from this country (as in the winter of 1887-8, when eight, and in 1894, when two were sent out) and by missionaries in the field, have been promoted.

At the same time, the agencies for the evangelization of Hindus and Mohammedans have been developed and added to. The Itinerant Mission of Ragland in Tinnevely, begun just before the Mutiny, was reproduced in later years by Gordon and Bateman in the Punjáb, and again, more recently, in Bengal and elsewhere. Schools for the higher classes of Hindu and Mohammedan boys, on Alexander Duff's system, have multiplied. Medical Missions are a distinct and important feature of the work of our own day, and are especially valuable where ordinary preaching is difficult, as on the Afghan Frontier and in Kashmir. The ladies of the Zenana Societies now engage not only in female education and zenana visiting, but in Ladies' Village Missions. Public lectures in English are found a successful means of reaching the educated Hindus. For the humbler classes, services of song, and lantern pictures, are found useful. Sunday-schools have been actively worked by the American missionaries, and are now being very generally adopted. And all this while, Christian vernacular literature is being more and more cultivated, though the supply is very far from being adequate to the need. The whole Bible has been translated into thirteen Indian languages, and the New Testament into thirteen others; and the efforts of the Calcutta, North India, Punjáb, Bombay, and Madras Tract Societies, supported by the Religious Tract Society at home, and also of the S.P.C.K. diocesan branches, and of the Christian Literature Society, have been vigorous and successful in other translational work.

Reverting once more to the Indian Episcopate, it must be recorded that Bishop Wilson died at his post in 1858. Dr. Cotton succeeded him, and did a great work in the department of Christian Education. He was drowned in 1866, and was succeeded by Dr. Milman, who also died on one of his numerous and immense journeys in 1876. Thus not one of the seven Bishops of Calcutta had come home and retired. Dr. Johnson, the present Bishop, is the eighth. In the Diocese of Madras, Bishop Gell succeeded Bishop Dealtry

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in 1861, and still labours there, after a third of a century's episcopate. He has done much to foster the flourishing Native Church in the South, and particularly by the appointment, in 1877, of two Assistant Bishops for Tinnevely, Dr. Caldwell for the S.P.G. Missions, and Dr. Sargent for those of the C.M.S. The latter of these died in 1889, and the former in 1891; Archdeacon Elwes has been nominated to exercise a consensual jurisdiction over the whole district of Tinnevely and Madura, but delays have occurred in consummating the appointment. In the Diocese of Bombay, Bishop Douglas succeeded Bishop Harding in 1869, and on his death in 1876, Dr. Mylne, the present Bishop, was appointed. Two new Bishoprics were founded in 1877, Lahore and Rangoon; and a third, that of Travancore and Cochin, in 1879. Of the first-named diocese Dr. T. V. French, the learned and experienced C.M.S. missionary, became first Bishop, and was succeeded on his retirement in 1887 by Dr. Matthew, the present Bishop. To the second, Dr. Titcomb was appointed, and on his retirement he was succeeded by Dr. Strachan, of the S.P.G. To the third, Dr. Speechly, and Dr. Hodges, both C.M.S. missionaries, were successively consecrated in 1879 and 1890. The Calcutta Diocese was further sub-divided in 1890, and in 1893. In the former year the Rev. J. C. Whitley, of the S.P.G., was consecrated to the Diocese of Chota Nagpore; and in the latter, the Rev. A. Clifford, of the C.M.S., was consecrated to the Diocese of Lucknow, comprising the territory of Oudh, and having under commission from the Bishop of Calcutta a consensual jurisdiction over the whole of the North-West Provinces.

ROMAN CATHOLIC MISSIONS.—Sir Theodore Hope in "Church and State in India," 1893, says:—"The Roman Catholics, among whom may be reckoned at least 100,000* Syrians, whose submission to Rome dates back to the days of Portuguese supremacy number a million and a quarter, of whom 550,000 are in the Madras British provinces, and nearly half a million in the Madras native States—chiefly Travancore and Cochin. The bulk of the remainder are in Bombay [118,364, of whom 106,622 are natives, largely Indo-Portuguese] and Bengal [89,794, of whom 78,160 are natives, 39,000 of these being Kols of Chota Nagpore]. The Church establishment comprises 6 Archbishops, 21 Bishops, and 2 Prefectures Apostolic; also about 1400 priests, aided by not less than 525 men and 1160 women, who are members of religious communities, and a body of catechists of whom no record is available. By these are served fully 2500 churches and chapels with some 1500 schools, containing fully 80,000 Christian pupils. To meet the cost, about 26,000*l.* from the Association for the Propagation of the Faith, and 15,000*l.* from the Society of the Holy Childhood, with minor grants from other Roman Catholic organizations in Europe, are received annually, and largely supplemented by local contributions."

STATISTICAL RETURNS.—The direct results of Protestant Missions in India will appear from the official Decennial Returns:—

	1851.	1871.	1881.	1890.
Adherents (i.e. Baptized and Catechumens)	91,092	224,258	417,372	559,661
Communicants or Church Members . . .	15,129	52,816	113,325	182,722
Catechists and Native Preachers . . .	600	1983	2488	3,491
Ordained Native Ministers . . .	48	226	461	797

The above figures are for India proper only, and do not include Burmah and Ceylon, which have together 111,000 adherents.

The following statistics of the different Societies are taken from the Decennial Missionary Statistics of 1890. It will be seen that, of the 559,000 adherents, 393,000 belonged to five of the sixty-one Societies, viz., C.M.S., 112,000; S.P.G., 81,000; American

* The Bishop of Travancore considers that 200,000 would probably be more accurate.
—Ed.

Baptist, 103,000; I.M.S., 60,000; Gossner's Mission, 37,000. It will be also seen that the Church of England had 34 per cent. of the whole. It is difficult to compare these figures with those of the Government Census. The latter returns show 2,284,380 "Christians," which includes Europeans and Eurasians. 2,036,590 "Natives" are given, of whom 1,243,529 are Romanists. But there are also 57,891 "unspecified." Again, in sub-dividing the non-Romanist Christians, the Census gives "Church of England" 164,028 Natives, but then it also gives 1494 "Episcopalians" and 49,223 "Protestants," and as all the other denominations are separately stated, the *Census Report* gives all the "Protestants" to the Church of England. Then again all the Census figures include Burmah, which we do not.

STATISTICS OF PROTESTANT MISSIONARY SOCIETIES IN INDIA.

(Condensed from the Decennial Statistics, 1890.)

Societies.	Date of commencement in India.	Stations, 1890.	Missionaries, 1890.	Native Ministers.	Native Lay Teachers.	Native Christians.	Communi- cants.
ENGLISH.							
Church Missionary Society	1813	109	163	147	561	112,244	28,216
Society for Propagation of Gospel	1726	80	46	100	306	80,929	24,078
London Missionary Society	1805	25	56	43	364	60,563	7,829
Wesleyan Missionary Society	1817	41	60	39	187	6,188	2,671
Baptist Missionary Society	1793	26	51	91	52	12,503	4,186
General Baptist Missionary Society	1822	15	11	22	5	3,717	1,359
Church of Scotland Missions	1828	17	16	7	59	4,051	916
Free Church of Scotland Missions	1828	17	39	16	102	5,986	2,216
United Presbyterian Missions	1860	14	18	2	27	1,152	498
Irish Presbyterian Missions	1841	6	9	2	26	2,159	392
Welsh Calvinistic Methodists	1841	7	10	5	29	7,392	1,934
Miscellaneous:							
Church of England . . . . .	..	23	20	2	3	190	83
Others . . . . .	..	33	31	17	55	2,387	1,094
		413	530	493	1776	299,461	75,472
CONTINENTAL.							
Basle Missionary Society	1834	22	64	15	106	9,586	5,013
Indian Home Mission to the Santals	1867	14	8	5	102	6,300	3,600
Gossner's Missionary Society	1843	11	21	16	160	37,643	11,629
Leipzig Lutheran Society	1841	30	33	14	59	13,882	6,824
Miscellaneous . . . . .	..	13	18	3	40	1,747	749
		90	144	53	467	69,158	27,815
AMERICAN.							
Canadian Baptist	1877	9	14	9	58	3,505	2,638
American Board (Congregationalist)	1813	47	28	41	218	16,903	5,946
American Episcopal Methodist	1858	58	80	77	374	26,193	13,111
American Presbyterian	1834	44	61	19	85	2,621	1,298
American Baptist	1840	21	37	70	147	103,764	40,311
American Free Baptist Miss. Soc.	1836	13	15	8	20	1,363	696
American United Presbyterian	1855	8	12	10	173	10,165	3,589
Miscellaneous American Societies . . . . .	..	8	8	2	14	736	212
		208	245	236	1089	165,650	67,801
Australian Baptist Missions	1865	6	3	4	4	244	126
Miscellaneous . . . . .	..	19	53	11	155	25,548	11,508
Grand Totals		736	975	797	3491	559,661	171,070

SUMMARY OF C.M.S. WORK IN INDIA.

The Church Missionary Society has Missions in almost all the great divisions of India; indeed, in all parts of the country except Eastern

It will be the whole. Government "Christians," "Natives" there are Romanist natives, but," and as report gives in all the

Bengal, Chota Nagpore, Orissa, Gujerat, the Malabar Coast (between Bombay and Cochin), and the interior districts of Central and Southern India; also at eight of the fourteen largest cities. It works in fifteen languages. (See p. 84.) The following is a summary of its stations:—

BENGAL MISSION:—*Bengal*—Calcutta and several out-stations, Burdwan, Krishnagar District (several stations); Bhágalpur and out-stations; Santál District (several stations).

NORTH-WEST PROVINCES MISSION:—*North-West Provinces*—Benares, with Azimgarh, Jaunpur, and other out-stations; Gorakhpur District; Allahabad; Lucknow; Faizabad; Agra, with Secundra; Aligarh; Mattra; Mirat and out-stations; Dehra Dun and out-stations. *Central Provinces*—Jabalpur and out-stations; Mandla (Gond Mission). *Rajputána*—Kherwara (Bheel Mission).

PUNJAB AND SINDH MISSION:—*Punjab*—Amritsar and out-stations, Bahrwál-Atari, Ajnála, Batála, Narowál, Tarn Taran, Clarkábád, Lahore, Kóigur, and Kangra; Pind Dádan Khán, Multán and out-stations; Deraját—Dera Gházi Khán, Dera Ismail Khán, Tank, Bannu; Pesháwar. *Kashmir*—Srinagar. *Sindh*—Karáchi, Hydrábád, Sukkur. *Quetta*.

WESTERN INDIA MISSION:—*Bombay*—Bombay. *Deccan*—Nasik and out-stations, Junir District and Poona, Malegám. *Nizam's Territory*—Aurangabad.

SOUTH INDIA MISSION:—*Madras*—Madras. *The Nilgiris*—Ootacamund. *Telugu Mission*—Masulipatam and District, Ellore District, Bezwáda, Raghavapuram District; Kummamett (in Nizam's Territory); Upper Godávári—Dummagudem and Koi Mission. *Tinnerelly*—Palancotta, Tinnevely Town, Mengánapuram. The whole of the C.M.S. district in Tinnerelly (see map) is divided into Pastorates in connexion with a Native Church Council.

TRAVANCORE AND COCHIN MISSION:—*Travancore*—Cottayam and District, Mavelicáru and Tiruwella Districts, Allepie, Alwaye District, Mundakayam and Melkavu Districts (Arrian Mission). *Cochin*—Trichur and Kunnaikulam.

The general C.M.S. statistics for all India for 1894-5 were as follows:—

Christians.	Communi- cants.
244	28,216
929	24,078
563	7,829
188	2,671
503	4,186
717	1,359
051	916
986	2,216
152	498
159	392
392	1,334
190	83
387	1,094
461	75,472
586	5,013
300	3,600
643	11,629
882	6,824
747	749
158	27,815
505	2,638
908	5,946
193	13,111
621	1,298
764	40,311
363	696
165	3,589
736	212
650	67,801
244	126
548	11,508
961	171,070

Stations	176	Baptisms in 1894:	
European Clergy	157	Adults	1525
European Laymen and Ladies	67	Children	4355
Native Clergy	154		5880
Native Teachers	2675	Schools	1227
Native Christian Adherents:		Scholars:	
Baptized	108,884	Boys	37,774
Catechumens	10,697	Girls	11,612
	119,581	Seminarists	393
Native Communicants	31,342		—49,779

Of *Institutions* the C.M.S. has 21 High Schools and Colleges, 89 Anglo-Vernacular Schools, 1137 Vernacular Schools, 9 Divinity Schools, 11 Normal and Training Institutions, 47 Orphanages and Boarding-schools.

The Society's Missions are administered by Corresponding Committees, except the Travancore and Cochin Mission, which is administered by a Missionary Conference. There is a *Corresponding Committee* for each of the Dioceses of Calcutta, Madras, Bombay, Lahore, and Lucknow. It consists of the Bishop (if a member of the Society and a Vice-President), a Clerical Secretary representing the Home Committee, and a body of gentlemen, lay and clerical, viz. civil and military officers, bankers and merchants, and chaplains, with (in some cases) one or two missionaries, all being members of the Society, and appointed by the Home Committee. The Secretaryships of the Corresponding Committees are very important offices, involving a large share in the actual administration of the Missions. Among those who have filled them have been, at Calcutta, C. G. Cuthbert, E. C. Stuart (late Bishop of Waiapu, N.Z., now in Persia), J. Welland, H. P. Parker (late Bishop of Eastern Equatorial Africa), and A. Clifford (now Bishop of Lucknow); at Madras, John Tucker, P. S. Royston (late Bishop of Mauritius), John Barton, and David Fenn; at Bombay, J. S. S. Robertson, H. C. and R. A. Squires; at Lahore, R. Clark (who is still in office). The *Missionary Conference* consists of the missionaries of a province or district. Much of the business of the Corresponding Committee comes from, or is referred to, the Conference. The *Native Church Councils* (already referred to) are composed of Native clergymen and lay delegates from the congregations, and administer the Native Church funds, to which the Society makes annually-diminishing grants.

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CHRONOLOGICAL TABLE.

GENERAL.

- 1611.—First English mercantile settlement in India, at Surat.
 1661.—Bombay ceded to English Crown.
 1699.—Calcutta purchased by the East India Coy.
 1706.—Ziegenbalg, first Protestant missionary to India, sent out by Freick. IV. of Denmark.
 1728.—S. P. C. K. adopted the Danish Missions in South India.
 1750.—Schwartz began his work at Madras; d. 1798.
 1767.—Battle of Plassey laid the foundation of British supremacy.
 1758.—Kierwunder began his work at Calcutta. (Died 1798).
 1771.—Kierwunder built first church at Calcutta (now C. M. S. "Old Church").
 Schwartz established Tinnevely Mission.
 1783.—Missions in India forbidden by E. I. Comp'y. Carey reached India. (Died 1834).
 1798.—London Missionary Society's first Mission in India, at Chinsurah.
 1799.—Baptist Mission established at Serampore, in Danish territory.
 1806.—Henry Martyn reached India. (Died 1813).
 1812.—American missionaries attempted in vain to enter India.
 1813.—New Charter of East India Company gave freedom to Missions in India.
 1816.—First Wesleyan Mission at Madras.
 Rev. J. Hough, Chaplain, Palamcottah, planned C. M. S. Tinnevely Mission.
 1825.—First Scotch Mission, at Bombay.
 1826.—S. P. G. took over S. P. C. K.'s Missions.
 1830.—Dr. Duff began his educational work at Calcutta.
 1833.—New Charter of East India Company; Lord W. Bentinck's reforms.
 1834.—Basile Mission begun in Malabar.

C.M.S.

North India (Bengal and North-West Provinces).

- 1807.—Calcutta Corresponding Committee formed.
 First grant for India.
 1813.—Agra Mission begun.
 1815.—Mirat " "
 1816.—Burkwan " "
 1817.—Benares " "
 1824.—Miss Cooke began work among women.
 1823.—Gorkhampur Mission begun.
 1826.—Abdul Masih, first native clergyman, ordained by Bishop Heber.
 1831.—Krishnagar Mission begun.
 1836.—First ex-Brahman ordained, Anund Masih.
 1838.—Large accessions in Krishnagar.
 1850.—Bingalpur Mission begun.
 1852.—St. John's College, Agra, opened.

- 1854.—Jabalpur Mission begun.
 1855.—Lucknow " "
 1856.—Allahabad " "
 1860.—Santal " "
 1862.—Faizabad " "
 1877.—N. W. P. Native Church Council formed.
 1879.—Gond Mission begun.
 1880.—Bheel " "
 Bengal Native Church Council formed.
 Divinity College, Calcutta, opened.
 1881.—Divinity College, Allahabad, opened.
 1859.—First band of Associated Evangelists to Nadiya.
 1892.—Allahabad Corresponding Committee formed.

Punjab and Sindh.

- 1847.—Kotgur Mission begun.
 1850.—Sindh " "
 1851.—Punjab " "
 1852.—Amritsar " "
 1853.—Peshawar " "
 1854.—First Sikh clergyman ordained.

- 1856.—Multan Mission begun.
 1861.—Derajat " "
 1863.—Kashmir " "
 1870.—Lahore Divinity School opened.
 1879.—Beluch Mission begun.
 1886.—Quetta " "

Western India.

- 1820.—Bombay Mission begun.
 1832.—Nasik " "
 1840.—Robert Money School founded.
 1846.—Junir Mission begun.
 1848.—Malegam " "

- 1859.—Mission to Mohammedans at Bombay begun.
 1860.—Aurangabad Mission begun.
 African Asylum founded at Nasik.
 1862.—Divinity School begun.

South India.

- 1814.—Madras Mission begun.
 1816.—Travancore Mission begun at Allepe.
 1817.—Cottayam Mission begun.
 1820.—Tinnevely " "
 1830.—John Devassagayam ordained.
 1833.—W. John Tucker C. M. S. Secretary at Madras.
 1835.—Kild. Sargent to Tinnevely.
 1837.—Munganaupuram Christian village founded.
 Cottayam College founded.
 1841.—Telugu Mission begun at Masulipatam.
 1842.—Trichur Mission begun.
 1852.—First two converts from Noble Schl. baptizd.
 1854.—Elore Mission begun.

- 1854.—Ragland began N. Tinnevely Itinerary.
 1855.—Mission to Hill Arians begun.
 1859.—Cambridge Nicholson Institution founded.
 1860.—Sarah Tucker Institution founded.
 1861.—Kol Mission begun.
 1862.—Madras Mohammedan Mission begun.
 1864.—First Telugu Ordination.
 1867.—Madras Native Church Council formed.
 1869.—Tinnevely Native Church Council formed.
 1870.—Nilgiri Mission begun.
 1871.—Raghapuram " "
 1873.—Travancore Native Church Council formed.
 1875.—Telugu Native Church Council formed.

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Stanford's Geog.^l Establishment, London

Country	Percentage (%)
India	35
China	30
USA	25
Japan	20

NORTH INDIA MISSIONS.

THE name Bengal was originally restricted to that part of the lower basin of the Ganges in which the Bengali language still prevails, extending from the sea on the south to the foot of the Himalayas on the north, and from the River Coosy and the Rájmahál Hills on the west to Assam and Tipperah on the east. As, however, the British Empire in North India gradually extended itself upwards along the Gangetic valley, the "Bengal Presidency," or Province, presided over by the central authority at Calcutta, came gradually to include a great part of Upper India as well, extending even in 1803 as far as Delhi. In 1834, a separate Lieut.-Governorship for the Upper Provinces of the Presidency was established, and received the distinguishing name of the *North-West*, as contrasted with the *Lower Provinces*, which also became a separate Lieut.-Governorship in 1853.

BENGAL.

The Lower Provinces contain an area of 187,377 square miles, including Behar, Orissa, and Chota Nagpore, &c. The Map of Bengal opposite, however, only includes about one-half of this area. (For the whole, see the Map of India, p. 81.) The population in 1891 was 74,613,366, of which 3,296,379 were in the Native States. This shows extraordinary density. France, with an area almost exactly equal to that of Bengal, has only one-half the population. In England, a density of 200 to the square mile over any considerable tract of country indicates mines, manufactures, or the industry of large towns; yet nearly half the fifty districts of Bengal have an average of 500 to the square mile, and the rural districts nearest to Calcutta have from 800 to 1300 to the square mile, the densest rural population in the world. The Bengali language is spoken by about 38½ millions, Hindi by 26½ millions, and Uriya by 6 millions; besides various non-Aryan languages, Santáli, Rájmaháli, Kól, &c.

The population according to religion is, Hindu, 45½ millions; Mohammedan, 23½ millions; Aboriginal, 2½ millions. The Christians are put down as 192,484, but this includes Europeans and Eurasians. The Census shows that Bengal contains more Mohammedans than any other part of India. The vast majority of these, however, are very different from the Aryan Mohammedans of the North-West and the Punjab, the descendants of the mediæval invaders. They belong to the non-Aryan and out-caste races, whose fetish-worship has been always less able to resist proselytizing influences from without than the compact ceremonial and caste-system of the Hindu. As a further evidence of the existence of a large non-Aryan element in the population may be mentioned the universal prevalence in Bengal of blood sacrifices to propitiate vindictive demons; temples to Káli, the "black" goddess, with her hideous necklace of human skulls, abound everywhere in Bengal, though she is but little known in the Pantheon of Upper India. Under native rule, human sacrifices were constantly offered in her honour, and even so lately as 1866 the body of a Mohammedan boy was found in a temple of Káli, at Lukhipása, in the Jessore district, one of the first settled and most enlightened parts of Bengal, with the neck still fixed in the sacrificial block, and quite dead, though the officiating executioner had failed to sever the head from the body. At the annual festival held in honour of this goddess, known as the Charak Pujah, the temples at Kálighát and elsewhere stream with the blood of bullocks and goats slaughtered in honour of the hideous demon that has been feared and worshipped for so many succeeding ages.



The East India Company traded with Bengal for more than a century before it acquired territory there. Calcutta was founded in 1690 by Job Charnock, the Company's agent on the Hooghly, but it and other places were but "settlements" in a foreign state. The capture of the Calcutta settlement by Suraj-ud-Dowlah, Nawab of Bengal, in 1756, and his confinement of 146 English in the famous "Black Hole" (only 23 of whom came out alive next morning), brought Clive to Bengal to revenge the outrage, and the battle of Plassey, June 23rd, 1757, is commonly accepted as the commencement of British rule in India. A district around Calcutta, some 30 miles square (882 sq. miles) was made over as a fief to the East India Company, and all subsequent possessions have grown from the extension of that one. In 1765, the greater part of what is now the Province of Bengal became British so far as the revenue was concerned; but the actual administration was not undertaken till the time of Warren Hastings (1785).

The first missionary in Bengal was Kiernander, one of the German missionaries aided by the S.P.C.K., who was invited up from Madras by Clive after the battle of Plassey. His work lay mainly among the low-class Portuguese; and but little was done for the Heathen, and nothing for the rural population of Bengal, before the time of Carey. The foundation of the principal Missions in Bengal has been noticed in the article on India (*vide supra*, page 99). The following summary of existing work is gathered from the Decennial Missionary Statistics of 1890:—

The C.M.S. has Missions in Calcutta, Burdwan, the Nadiya District, Santálá, and Bhágálpur; the S.P.G. in and near Calcutta and Dinapore, and in Chota Nagpore; the L.M.S. in Calcutta, and Berhampur; the Baptist Society in Calcutta and many places in Rural Bengal; the General Baptists in Orissa; the American Baptists in Orissa, Assam, and Kúch Behar; Gossner's (German) Mission in Chota Nagpore; the Indian Home Mission in Santálá; the Free Church of Scotland in Calcutta, Western Bengal, and Santálá; besides several other smaller Missions. Apart from Calcutta (for which see below) the largest Native Christian communities are in Chota Nagpore (Gossner, 37,000, S.P.G. 13,000); in Santálá (Indian Home Mission 6000, C.M.S. 3000, Free Church and others 700); in the Nadiya District (C.M.S. 5000); in East Bengal (Baptists 7400, Welsh Calvinistic Methodists 7300); in Orissa (General and American Baptists, 4900).

Calcutta stands on the left bank of the Hooghly, the most westerly branch of the Ganges, 86 miles from the sea. The city and its suburban municipalities cover an area of 31 square miles, with a fixed population of 861,764, or, including Howrah (the suburb across the river), of 978,370. Of the whole population, omitting Howrah, 3.5 per cent. are Christians (30,480), 29.9 per cent. are Mohammedans (257,898), and 65.9 per cent. are Hindus (568,752); there are 2749 Buddhists and Jains, 1399 Jews, 167 Parsees, 287 Sikhs, and 32 "others," chiefly of aboriginal cults. These figures are from the Census of 1891. Outside the United States of America, no city presents such an example of rapid growth.

Calcutta has been called the City of Palaces, on account of the numerous handsome edifices in the English quarter; but there are no buildings of great architectural interest. The city is well governed by a body of municipal commissioners. The educational and charitable institutions are numerous. The Calcutta University is an examining body like that of London, and has more than eighty colleges in North India affiliated to it, from which it examines annually many thousands of students. The London University now also has its examinations in Calcutta. Among the colleges in Calcutta, the most important are the Presidency College, founded by Natives, but under

Government management; the Medical College and hospitals attached; the Martinière College, Doveton College, &c., for the European and Eurasian population; the colleges of the Established and Free Churches of Scotland; Bishop's College (the former buildings of which on the right bank of the Ganges were sold to Government); the Bhowanipore L.M.S. College; four colleges under purely Native management, &c., &c. There are several churches for the Europeans, the chief one being St. Paul's Cathedral, built by Bishop Daniel Wilson at a cost of 4,000*l.*, more than half of which he gave himself.

The Decennial Missionary Statistics of 1890 give the number of mission stations as 16 in the city and 9 in the suburbs. The principal societies at work are the C.M. S. P. G., Oxford Mission, Church of England Zenana Society, L.M.S., Baptist, and the Established and Free Churches of Scotland. The number of Native Christians in 1890 was 11,000, of whom S.P.G. had 3900, C.M.S. 1447, L.M.S. 1834, Baptists 1937.

C.M.S. work in Calcutta began before any missionaries went out. David Brown formed a Corresponding Committee in 1807, of which Claudius Buchanan and Henry Martyn were members. To that Committee the Society made a grant for translations in 1807, and under its auspices Corrie started Abdul Masih as an evangelist at Agra in 1813. Brown was minister of the "Old Church," built, as before mentioned, by Kiernander in 1771. This church was afterwards purchased by Mr. Charles Grant, and by him vested in trustees; and it has been the centre of Evangelical influence in Calcutta ever since. In 1870 it was transferred to the C.M.S. Brown was succeeded by Thomason, who in 1820 became the first C.M.S. Secretary for North India. The first C.M.S. missionaries arrived in 1816, but they were sent up the country, and in Calcutta very little was done for many years. In 1824, the Calcutta Church Missionary Association was formed, which carries on evangelistic and school work in the city, mainly with local funds, but in connexion with the Society. In 1820, Daniel Corrie (then Archdeacon of Calcutta, afterwards Bishop of Madras) purchased for 2000*l.* given him for missionary purposes by Major Phipps, a piece of ground at Mirzapore, one of the Native quarters of the city. Here was built in after years Trinity Church (consecrated 1839) with parsonage, schools, and houses for Native Christians, forming a complete settlement, which is the centre of the Society's evangelistic work in Calcutta. Here laboured for many years T. Sandys, whose whole term of service in and around Calcutta exceeded forty years (1830-71), and whose son is now in the Mission; and after him James Vaughan (1855-74 in Calcutta, afterwards in Krishnagar).

The Society's evangelistic work has been carried on among all classes in the city, reaching both the educated and wealthy Brahmans and the poorest outcastes, even to the lepers in the Leper Hospital. Ministrations in hospitals, instruction of native servants, and mission agencies for special classes such as the poorer Mohammedans the Chamars (workers in leather), and the Kôls, Santâls, and other tribes represented in the capital, are supported in part by the Calcutta C.M. Association, under the supervision of the Society's missionaries. A band of Associated Evangelists, to engage in aggressive work in the city and neighbourhood, was sent out in 1892. Schools of various grades are carried on, the principal being the Garden Reach and Matiaburj Anglo-Vernacular Schools, chiefly for Mohammedans, and for several years under the charge of the late Rev. Jani Alli, a convert from Mohammedanism, who embraced Christianity while a student at the Noble High School, Masulipatam. There are also outlying stations and Christian settlements with churches and schools: on the north, at *Agarpâra*, the scene of Mrs. J. Wilson's labours (*née* Cooke), where a large female orphanage has been maintained since 1837; on the south, at

Its Missions.

C.M.S. in Calcutta.

Evangelistic work.

Out-stations.

Thákurpákur, where the Rev. James Long worked for many years; on the east, at *Kistopore* and *Terulia*, in the Salt Lake district, where a small congregation, with their families, are ministered to by a native pastor, and where a Gothic church has been built as a memorial to Mr. Sandys; also at *Bonhugli* and *Andul*.

In 1857 the Society's work in Calcutta was extended by the addition of the "Cathedral Mission." Bishop Daniel Wilson originally designed to attach to his cathedral a body of Missionary Canons, and for this purpose he provided, chiefly from his own private resources, an endowment sufficient for the support of at least three such clergymen. A few years before his death, the Bishop made over to the Church

Cathedral Mission.

Missionary Society the main portion of his fund, "having proved," to use his own words, "that Indian Missions can be more efficiently conducted by such a Society at home than upon an independent footing." This fund enabled the Society to carry on operations at Christ Church, Cornwallis Square, in the northern quarter of the city, and also in the southern suburbs of Kidderpore and Alipore. In Kidderpore is the church of St. Barnabas, built and endowed some years since by Mr. Dent, with its Native Christian congregation under a native clergyman of the S.P.G. In furtherance of this effort, and with a view to influence the more educated classes of the community, a College was established by the Society in 1864, at the suggestion of Bishop Cotton, under the name of the "Cathedral Mission College," affiliated to the University of Calcutta. The Rev. J. Barton was the first Principal, and afterwards the Rev. Dr. Dyson. In 1880, the college work was discontinued, chiefly owing to the difficulty of finding an adequate supply of able men, willing to give themselves to this special department

New Schools. of missionary effort, for so many colleges and high schools as the Society has in India; and the buildings were appropriated to the C.M.S. Divinity School for Bengal. The first Principal of this school, the late Rev. W. R. Blackett, was one of the three missionaries who had seats on the Viceregal Commission on Education, 1882, the other two being Dr. Miller, of the Free Church College, Madras, and a Roman Catholic priest. About 1883 two boarding-schools were opened, one for Christian boys, in Trinity Church compound, Mirzapore, the other for Christian girls, in Christ Church compound, Cornwallis Square. Miss H. J. Neele, a missionary of thirty years' experience, has presided over the latter from its commencement. Some of the pupils have passed the Calcutta University Entrance Examination, and most of the junior teachers in the school are former pupils. New buildings, affording increased accommodation, were opened in 1895.

In **RURAL BENGAL** the first station occupied was **BURDWAN**, a name familiar to every friend of Missions from its association with the devoted **Burdwan**. Weitbrecht, who laboured there for twenty-one years. Burdwan is the headquarters of an important district, with a population of 1,391,880. The town itself contains a population of 34,000, and the district has been under British rule since 1760. Missionary operations in Burdwan date from 1816, when two vernacular schools were opened by a truly missionary-hearted British officer then stationed there, Captain Stewart, with the co-operation of his friends Corrie and Thomason, and land was purchased for the formation of a missionary settlement. The Rev. J. and Mrs. Perowne laboured here from 1820 to 1827, and the new church, opened in 1893, contains a marble pulpit and memorial tablet to their memory, placed there by their three distinguished sons, the present Bishop of Worcester, the Archdeacon of Norwich, and the Master of Corpus Christi College, Cambridge. An earlier church had been erected in 1847 by the exertions of the Rev. J. J. Weitbrecht, who was appointed to this station in 1831, and with few interruptions continued his faithful labours there and in the surrounding district till his death in 1852. Many faithful and devoted converts were the fruits of his untiring zeal. From 1882-90

Burdwan was under the charge successively of the late Rev. Piari Mohun Rudra (who was baptized by Dr. Duff in 1860) and the late Rev. Raj Kristo Bose, who exercised a wide influence among the educated Hindu community. These classes continue to be exceedingly accessible, and in 1892 large numbers assembled and listened with manifest attention to lectures by Mr. James Monro, C.B., whose accession to the band of workers in Nadiya will be referred to below.

The Society's chief work in Rural Bengal is in the KRISHNAGAR or NADIYA (Nuddea) district, beginning 30 miles north of Calcutta, and stretching 60 miles further northward, to the main stream of the Ganges. The population is 1,644,108 on an area of 2794 sq. miles, 588 to the sq. mile. The three chief towns are Nadiya, Santipur, and Krishnagar. Nadiya is a sacred Hindu town, famous for Brahmanical learning, and was the birthplace of Chaitanya, the Vaishnava reformer in the 16th century. In 1831 the Rev. W. Deerr moved to Krishnagar, from Burdwan. His earliest converts came from the Karta Bhôja, or "Worshippers of the Creator," one of those numerous sects, half Hindu and half Moslem, which from time to time have risen up to protest against the usurpations of the Brahmaans. In 1833 thirty persons of this sect were baptized by Mr. Deerr in the face of much persecution, and from that time the movement towards Christianity began to gather strength, till in 1838, when much relief was given to sufferers from a famine, no less than 600 families, comprising about 3000 souls, came forward and placed themselves under Christian instruction; and when Bishop Wilson visited the spot in the autumn of 1839, as many as 900 persons were baptized on one occasion. The movement had then extended to 55 villages. Great hopes were naturally entertained that in a few years the bulk of the population would become Christian; but the expectations at first formed for the Krishnagar were not realized, and for many years the condition of the Christians. Krishnagar Native Church was such as to cause more sorrow than joy. Whether this may have been owing to the want of due caution at the outset in sifting the motives of those who came over, or that they were baptized without sufficient preparation, or that sufficient effort was not made to draw out the independence of the converts, it is not easy now to say. In 1877 the late James Vaughan took charge of the district, and was enabled to set on foot many new plans for raising the spiritual condition of the Native Christians, amongst whom he found too much of the spirit of caste prevailing, and who had increased by natural growth to over 6000. His efforts were seriously hampered by the aggressions of Romanists, and their intrusion among the Protestant community with offers of temporal advantages have continued ever since to be a source of anxious difficulty. An itinerant Mission was started among the Heathen and Mohammedan villages in 1880 by the late Henry Williams, and a band of five Associated Evangelists took up this work in 1889, with their centre at Santirajpur, to the north of the district. Mr. James Monro, C.B., late Commissioner of the London Police, with his family (including a son with full medical qualifications), occupied Ranaghat in 1892 as independent missionaries, but in close association with the Society.

A C.M.S. Native Church Council for Bengal was established in 1880. In 1886 separate Councils were formed for Calcutta and the Nadiya districts respectively, and at the same time a Central Council, consisting of delegates from the District Councils, was established, the functions of which are, in the main, deliberative rather than administrative. These have helped to call out the liberality of the Christians and their independence of thought, and it will no doubt be found that the Society's Church Council system has materially assisted in educating the native clergy and laity to manage their own affairs. There is a Normal School for training catechists and teachers at the town of Krishnagar.

**Bengal
Church
Councils.**

Important work is being done among the women and girls of Bengal. As already mentioned, the first lady missionary to begin Christian female education was Miss Cooke, who went to India in 1820 under the British and Foreign School Society, and was engaged by the C.M.S. in 1822 to work in Calcutta. In 1823 she married the Rev. Isaac Wilson, C.M.S. missionary, and after his death in 1828 laboured for many years at Agarpára. Zenana work proper was begun some years later by the Society for Promoting Female Education in the East; and the Church of England Zenana Society has now many devoted missionaries in Bengal, who are doing most effective work among both non-Christians and Christians in and around Calcutta, and also in Burdwan and Nadiya districts.

The SANTÁL MISSION is the last section of the Society's work in Bengal which remains to be mentioned. In the western parts of the Province of Bengal, as will be seen in the Language Map of India, there are large districts inhabited chiefly by aboriginal non-Aryan hill-tribes. Among some of these the Gospel has made remarkable progress. Except Tinnevely and Travancore, no Indian mission-fields have had such large numerical results as Chota Nagpore, where Gossner's Mission (German Lutheran) and the S.P.G. labour among the Kóls. The C.M.S. work is among the Santáls and the Rájmahál Paháris.

A glance at the map (either India or Bengal) will show that the Ganges, in its south-easterly course, is, as it were, pushed eastward by the Rájmahál Hills, until, having turned them, it flows southward to the Bay of Bengal. These hills, which do not exceed 2000 feet in height, and which are not unlike Dartmoor, are the home of the Dravidian hill-tribe called *Paháris* (hill-men) or *Málers* or *Rájmahális*. After being for centuries a terror to the dwellers in the plains, they were won to peaceful loyalty by the tact of Mr. Cleveland, a young civilian, who died at his post in 1784. In 1832, a tract of 1366 miles was marked off by Government as the Daman-i-koh (skirts of the hills) and guarded against the encroachments of neighbouring landholders. The *Paháris*, however, would not descend from their hill-tops and occupy the valleys; but this was done by an immigration of some of the Santáls, a Kolarian tribe, whose territory, to the south, was "too strait" for them, and now half a million of Santáls inhabit these valleys. In character they are a strong contrast to the Hindus, being simple and truthful on the one hand, and given to drunken habits on the other. Their religion is a superstitious and degrading fetishism, but without the elaborate idolatry of the Hindus, and without caste: hence they are peculiarly open to outside influences, whether Hindu or Christian. The oppression of the Hindu money-lenders drove them into rebellion in 1856; and this drew public attention to them, and induced the Government to encourage mission schools in the district.

Before this, however, in 1850, the C.M.S. had occupied BHÁGALPUR, a town on the Ganges north of the Rájmahál hills, chiefly with a view to reaching the *Paháris*. The late Rev. E. Droese, who laboured there more than thirty-five years, carried on evangelistic and educational work both for them and for the Hindu people of the Bhágalspur district, which had some interesting fruits. He also did important literary work in Malto, the Dravidian language spoken by the *Paháris*. Bhágalspur is a town of increasing importance, the Bengali gentlemen from the lower districts using it as a kind of health-resort. The C.M.S. High School, therefore, is fortunate in having a Native Christian graduate of Calcutta University as its head-master. There is an out-station at *Jamalspur*.

The C.M.S. Santál Mission proper was begun in 1860 by the Rev. E. L. Puxley, who had been a cavalry officer. In 1863 he established the station at TALJHÁRI, which has ever since been the headquarters of the Mission; and he was the first to begin the Santáli New Testament and Prayer-Book. The Rev. W. T. Storrs, who suc-

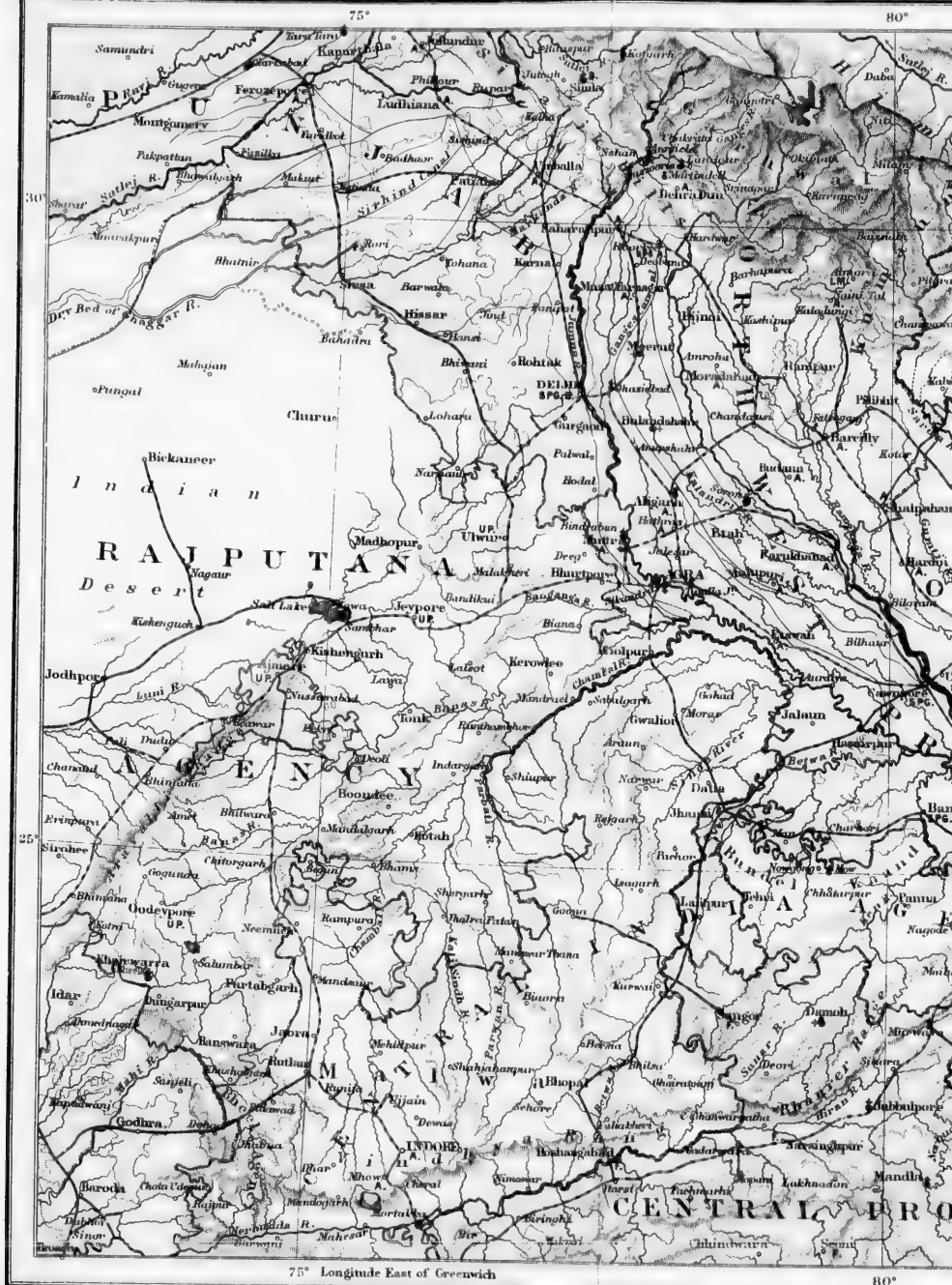
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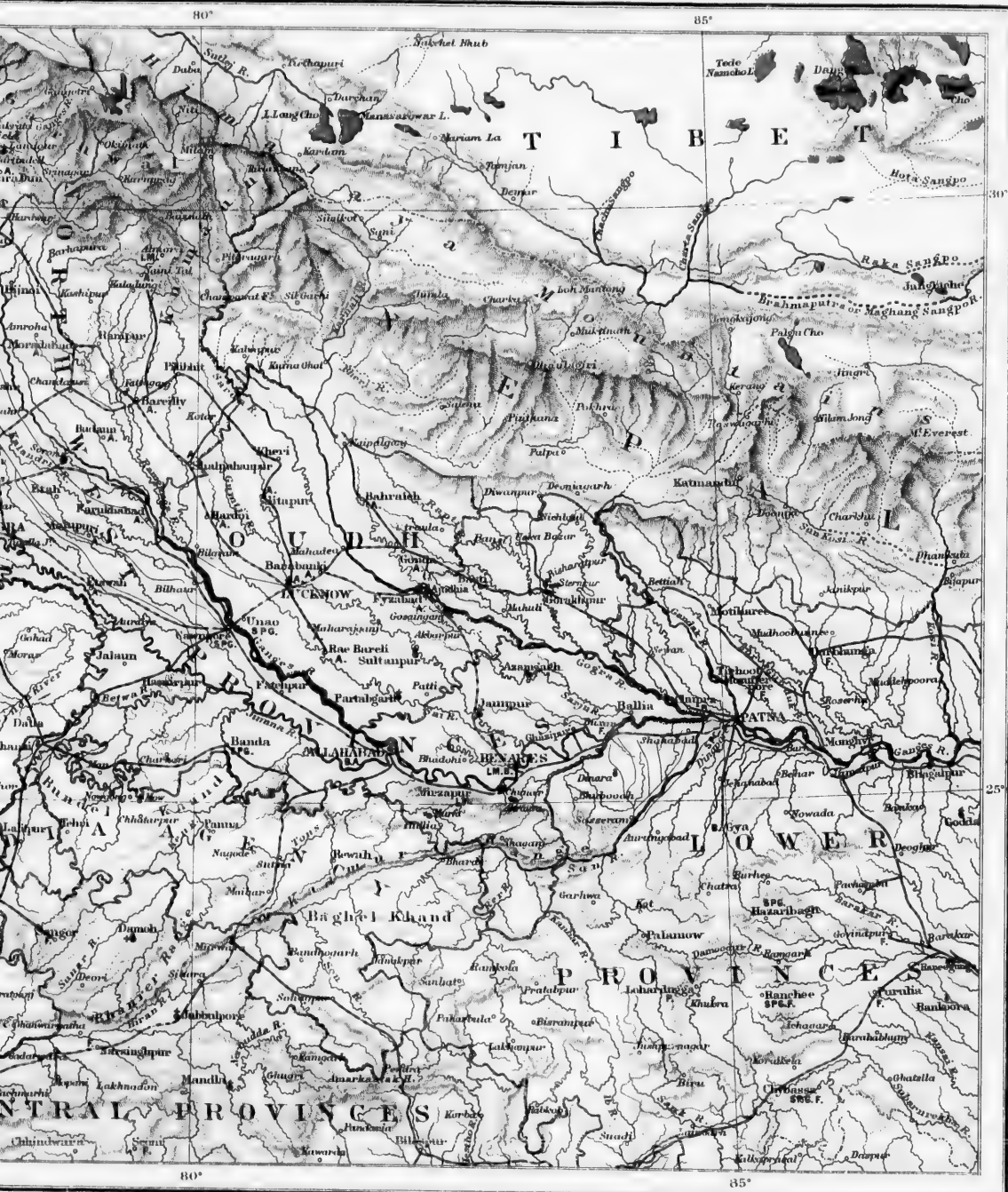
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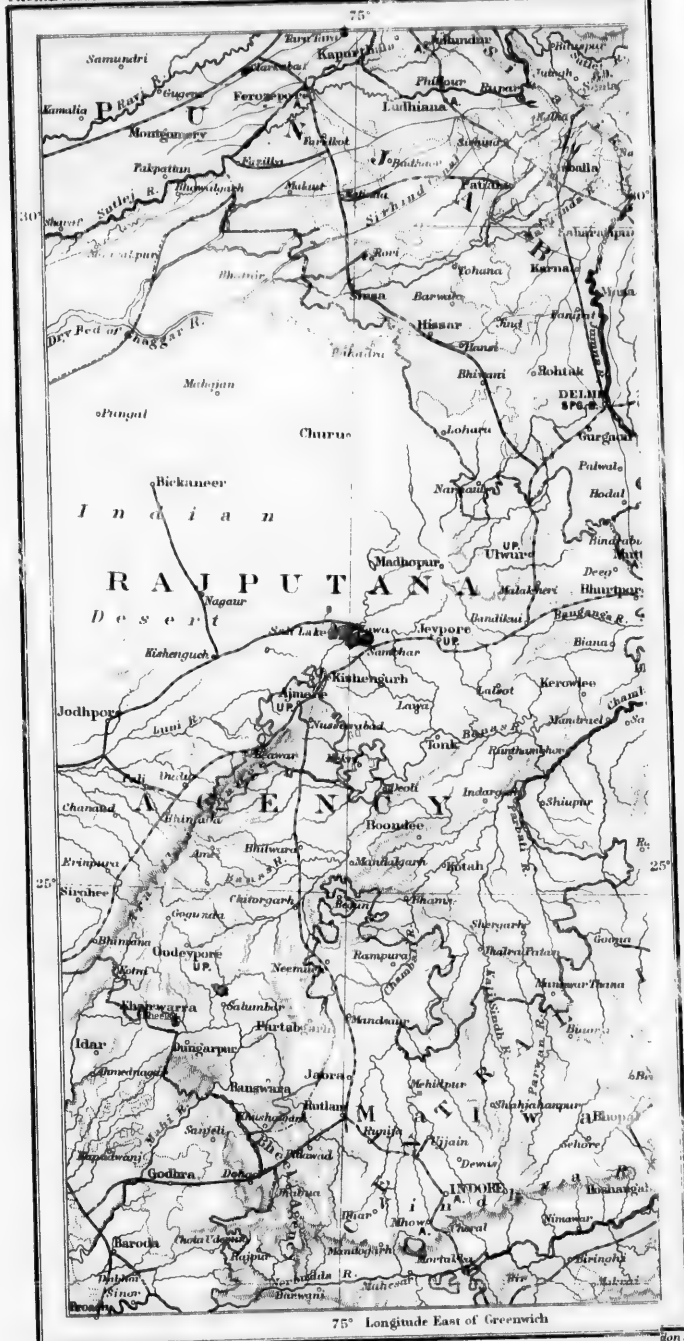


NORTH WEST PROVINCES &c.



Other Missions
 S.P.G. - Soc. for the Propag. of the Gospel
 B. - Baptist
 L.M. - London
 U.M. - United Methodist
 A. - American Prot.
 F. - Foreign Prot.

Standards Geogr. Establishment London.



Station of the Church Missionary Society

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ceeded him, built the large church at Taljhári, which, standing on the top of a hill, and with its square tower, is a conspicuous object in the district. To him was given the privilege of reaping a bountiful harvest of souls. The first converts were baptized by him in 1864, and many hundreds were received in the next few years. After 1870 the progress was less rapid. A Hinduizing process was going on among the people and rendering them less accessible. But there were in 1894 no less than 4000 Santál Christians, four-fifths of whom are connected with the Santál Church Council (formed in 1889), embracing the districts around *Taljhári*, *Baháwa*, and *Hirampur*; the rest are attached to *Bhagáya* and *Godda*. In 1891-2 a number of Santál Christians migrated across the Ganges, and occupied a piece of land reserved to them by Government at a nominal rent. These form two Pastorates connected with the Council. The staff consists of seven European missionaries and five Native pastors, three of the latter being Santál converts. The Society has fifty-two schools, including boarding-schools for boys and girls, and nearly (if not quite) all the Santáls who have found employment under Government have been educated in these schools. Godda, whence the Paháris of the hills are reached as well as from Bhágápur, was founded by the late Rev. H. W. Shackell at his own expense; and in other ways the Mission owes not a little to his liberality and that of Mr. Puxley and Sir W. Muir.

The Psalms, and the historical parts of the Old Testament, the whole of the New Testament, the Prayer Book, and the Pilgrim's Progress have been translated into Santáli by C.M.S. missionaries, and printed by the Bible Society, the S.P.C.K., and the R.T.S. respectively. Two Gospels, the Psalms, and the Book of Common Prayer, are in Malto or Rájmaháli.

There are four other Missions in the Santál Karganahs (as the district is called), viz. (1) that of the Free Church of Scotland, with 700 converts; (2) that of the Indian Home Mission of Messrs. Boerssen and Skresfrud (also chiefly supported in Scotland), with 6300 converts in 1890; and two small independent Missions, with some 500 converts between them.

NORTH-WEST AND CENTRAL PROVINCES, &c.

From the borders of the Bengal Province the British dominions stretch away in a north-westerly direction to the Afghan Frontier, a distance of about 1000 miles. But the "North-West Provinces" are the *south-eastern* half of that great territory. The Province so called came under British rule towards the end of last century, and was made a separate Lieutenant-Governorship in 1833. Its title then accurately described its position in relation to Bengal proper; and that title was not altered when the still more north-westerly province of the Punjab was annexed in 1849. From 1833 to 1877 it was a semi-circular-shaped district, half-surrounding Oudh, which was an independent kingdom till 1856, and on its occupation was made a separate Commissionership; but in 1877, the two Provinces were amalgamated, and the "North-West Provinces" are now a compactly shaped territory, except for a tail-like excrescence southwards between two semi-independent states.

The North-West Provinces now comprise an area of 107,503 square miles, with a population of 46,905,035, being thus a little smaller than Italy, but far more densely peopled. In Oudh, the density of population is 522 per square mile. The Province is the fertile basin of the River Ganges, almost from its source to its entrance into the province of Bengal. There are fifty-eight cities in India with a population of over 60,000 each, and fourteen of these are in this one Province. The languages are Urdu and Hindi. The former, speaking roughly, is the vernacular of the towns, and the latter of the villages; but religion has some-

thing to do with the division of speech, and Benares, the second most populous city (Lucknow being the first), is a great centre of Sanscrit scholarship, as it is of Hinduism. Attached to the North-West Provinces are two small Native States, which add 5109 square miles to the area, and 792,491 to the population. About 40½ millions of souls are Hindu, and only six millions Mohammedan. The Census of 1891 reckons 58,441 Christians, of course including Europeans. The Native Protestant Christians in 1890, according to the Decennial Missionary Statistics, numbered 30,321. Of these the C.M.S. had 3900, the S.P.G. 573, the American Episcopal Methodists 23,483, the American Presbyterians 1325, while the rest were divided between the L.M.S., the Baptists, and some smaller Missions.

In the North-West Provinces we find the Aryan people of India, whether Hindu or Mohammedan, in their perfection physically. Mr. Sherring says, "In place of the stunted, dark races of Bengal, of great vivacity, and of considerable keenness of intellect, you have a fine stalwart people, tall, strong-limbed, often powerful, of noble presence, ready to fight, independent, of solid rather than sharp understanding. The Bengali is proud; but it is because he is subtle and quick-witted and thinks he is capable of over-reaching you. The Hindustani is proud; but it is because of his trust in his strong arm, because of his long pedigree, because of his well-cultivated manly habits." ("Hist. Prot. Missions in India") He goes on to remark that Hinduism "is in the fulness and maturity of its strength in these Upper Provinces, where it has acquired a stony compactness and solidity of an almost impenetrable character. Hence the greater difficulty of the progress of Christianity in the North-West than in Bengal, and indeed than elsewhere in India."

The Central Provinces occupy a large irregular area to the south of the North-West Provinces, and separated from them by Native States, except at one point, the "tail-like excrescence" above mentioned. Only part of this territory is shown in the accompanying Map, but the whole will be seen in the Map of India. The area is 86,501 square miles, a little smaller than Great Britain, and the population 10,784,294, less than one-third of that of Great Britain. It became a separate Chief Commissionership in 1861, being formed of various outlying districts previously attached to the governments of the North-West Provinces, Bengal, Bombay, and Madras. It is a meeting-place of varied languages, Hindi prevailing in the north, Uriya in the east, Maráthi in the west, and Telugu in the south; while, on the great Satpura plateau, called Góndwana from the aboriginal Gónds who inhabit it, the Dravidian Gónd language is spoken. Attached to the Central Provinces are fifteen feudatory states, adding 29,435 square miles to the area, but only 2,160,511 to the population.

What is known as Central India is quite distinct from the Central Provinces; and also Rájputána. These great territories comprise a large number of feudatory Native States, covering an area of 208,076 square miles, with a population of 22,334,914. The great bulk of the people are Hindu, and the language almost exclusively Hindi.

These great central divisions of India are the most backward of all in respect of missionary work. In the *Central Provinces* the C.M.S. has two stations; the Free Church of Scotland is at Nagpore; and there are the American-German Evangelical Society, the Swedish Lutherans, and two or three independent Missions; the whole number of Native Christians being, in 1890, only 3011, of whom 380 were connected with the Free Church and 206 with the C.M.S. In *Central India* there are only the Canadian Presbyterians at Mhow and Indore, the Native Christians attached to them being 186. In *Rájputána* there is a strong Mission of the Scotch U.P. Church, with 1152 Christians; and the C.M.S. Mission to the Bheels.

Missionary Work in the North-West Provinces may be said to have been begun by Henry Martyn, when he preached to the crowd of beggars at his

door in the city of Cawnpore, in 1809. In 1811, a Baptist missionary from Serampore, Mr. Chamberlain, began a Mission at Agra; but he was sent back under a guard of sepoys. Subsequently he became
Early tutor to an English officer's children at Sirdhāna, and preached
N.W.P. at the great Hindu *mela* at Hurdwar; but he was again removed
Missions. by order of Lord Hastings, who said that "one might fire a pistol into a magazine and it might not explode, but no wise man would hazard the experiment." The work was not resumed there till 1834, but it was established at Benares in 1816. Meanwhile Daniel Corrie, stationed as chaplain at Chunar and Agra successively, began a quiet work as representing the C.M.S. He located Abdul Masih, Henry Martyn's convert from Islam, at Agra in 1813, and Mr. Bowley, a young Eurasian, who had started Christian schools on his own account at Mirat, at Chunar in 1815.

It will be now convenient to take the work of the Church Missionary Society in these provinces geographically. Its stations may be arranged in five groups, three in the North-West Provinces, one in the Central Provinces, and one, an isolated station, in Rājputāna; the last two being in the Diocese of Calcutta, the rest in that of Lucknow.

1. The first group comprises Benares and out-stations, Gorakhpur, and Allahabad. BENARES, or Kāshi the holy, is the most sacred city in India, and the headquarters of Hinduism. Every one—even an Englishman—dying within ten miles of Benares is, say the Brahmans, sure of future happiness. "What does it matter?" said a pundit charged with lying; "do I not live at Benares?" Two thousand temples, numerous sacred shrines, wells, and pools, and half a million of idols, add to the sanctity of this Mecca of the Hindus. The most important religious centres are, the great temple dedicated to Siva, the Bisheswar; the Tarakeswar shrine and well of Manibarnika, the waters of which latter represent the sweat of Vishnu; the monkey temple at Durga Kund; and the Dasasamedh Ghāt, one of the five places of pilgrimage, and "the very gateway to heaven." The most gross and degrading forms of Saivism prevail, and those who look into the appalling depths into which Hinduism has sunk at Benares will understand De Tocqueville's saying, "The Hindu religion is perhaps the only religion that is worse than no religion at all." Mr. Sherring of the L.M.S., who laboured many years at Benares, has given a vivid account of it in his "Sacred City of the Hindus." Benares is the sixth city in India, having a population of 219,467; and the surrounding district is also densely peopled, 912 to the square mile.

Daniel Corrie, who initiated so much C.M.S. work in North India, began also that at Benares, when removed thither as chaplain in 1817. In the following year a large school, which had been established and endowed by a wealthy Hindu, Rajah Jay Narain, as a thankoffering for recovery from sickness, was transferred to the Society; and ever since then Jay Narain's College has been an important branch of C.M.S. work in Benares. Not, however, till 1821, was an ordained missionary sent out, and he and others who followed did not stay long. But in 1832 W. Smith and C. B. Leupolt were appointed to Benares, and for forty years they laboured side by side. Smith was the preaching missionary; Leupolt was the organizer of schools, orphanages, industrial institutions; but all branches of the work are most graphically described in the latter's admirable books, "Recollections of an Indian Missionary" and "Further Recollections." The headquarters of the Mission are at *Sigra*, a suburb in the north-west of the city, where are now the mission-houses, the Christian village, the church, orphanages, Female Normal school, and industrial school (where the women and children work at lace-making). There is a second mission church in the city, close to the Dasasamedh Ghāt already mentioned, which is a centre for evangelistic work.

The direct fruits of the Benares Mission have not been large. During

Mr. Leupolt's forty years' residence there were 1451 baptisms; but the large majority of these were of orphans brought up as professing Christians, and only a few adult converts. Some of these, however, were able men, particularly Samuel Nand, a Brahman diamond-broker, who was baptized in 1848, was ordained to be the first pastor of the city congregation in 1871, and died in 1876; and Nilkanth Goreh, better known as Pandit Nehemiah, who died in 1895 (connected during his later years with the work of the Cowley Fathers, Poona), converted through the influence of Mr. Smith in 1848. The daughter of the latter, Ellen Lakshmi Goreh, wrote the well-known hymn "In the Secret of His presence." In 1892-3 two converts of influence were baptized (see *C.M. Intelligence* for Oct. 1892, and Dec. 1893).

Among the out-stations are *Chunar*, another sacred place, where W. Bowley (above mentioned) laboured with exemplary zeal for thirty years, and *Azamgarh*, a manufacturing town and capital of a populous district, at both of which there are Mission High Schools, conducted by Native Christian head-masters.

The Missions at Benares and its out-stations owed much in past years to Christian Government officials, particularly to Mr. J. Thomason, Lieut.-Governor of the N.-W. Provinces, a son of Thomas Thomason, the Calcutta chaplain elsewhere mentioned (see page 98). To his example and influence almost all the great Christian officers and civilians in North India, from the Lawrences downwards, owed, under God, their impulse in favour of Missions. Mr. R. M. Bird and Mr. H. Carre Tucker, should also be specially mentioned. Mr. Tucker was Commissioner of Benares at the time of the Mutiny, and he was the benefactor in many ways of the Azamgarh district.

GORAKHPUR is the capital of a district of the same name, between the Azamgarh district and the frontier of Nepal. Population, 63,620. The Mission was begun in 1823, at the invitation of Mr. R. M. Bird, accompanied by munificent contributions. The Rev. M. Wilkinson was the missionary for many years; and Mr. Bird's sister, a weak and delicate lady, laboured also most devotedly, being one of the first of the noble band of female evangelists in India. She taught the women and girls, and translated books and tracts into Urdu. She died of cholera in 1834. Lord W. Bentinck took great interest in the Mission, and allotted to it a large tract of waste land, to be cultivated by the Native Christians, and upon it was built a village for them to dwell in, called *Bashirapur*, "Town of Glad Tidings." The place was entirely destroyed in the Mutiny, the Christians having to flee, and on their return finding their church and houses in ruins; but all were afterwards rebuilt, and *Bashirapur* remained a prosperous settlement to this day. A second similar village was built in 1883, and named *Sternpur*, after the Rev. Henry Stern, who was in charge of the whole Mission for more than forty years—from 1853 to 1893—and a third, *Dharmpur*, in 1888. These are quite self-supporting. Orphanages are another important feature of the Mission, and the orphans, as they grow up, are placed out in the agricultural settlements. There are 900 Christians. Some of the converts, both Hindus and Mohammedans, have been remarkable men, particularly Sheikh Raji-nd-din, a Mussulman of rank and influence and the headman of his village, who was baptized half a century ago by Mr. Wilkinson, and died a few years later at a great age, faithful to the last, though plied with every inducement to recant on his death-bed. (*C.M. Intell.*, December, 1864.) There is an out-station at *Basti*, on the borders of Oudh, which is interesting as being close to the site of the famous city of Kapilavastu, where Sakya-Muni, the founder of Buddhism, is said to have been born in the sixth century B.C.

ALLAHABAD (pop. 175,246) stands at the confluence of the Ganges and the Jumna, or, as the Hindus believe, of these two and the Saraswati, which loses itself in the sands of Sirhind, 400 miles to the north-west, but is supposed to join the others at this point.

The Hindu name of the place is *Prayág*, "the junction," and it is one of the most revered spots in India. Every January, a quarter of a million of Hindu pilgrims assemble at the great fair, the Magh Mela, to bathe in the sacred streams. But this centre of Hindu superstition bears a Mohammedan name (Allahabad = city of God), given to it by the Moghul Emperor Akbar, who built the celebrated red sandstone fort in 1575.

In 1828 two of the C.M.S. Native catechists at Benares went and preached at Allahabad, and one of them laboured seven years, superintended by the military chaplain, Mr. Crawford, on behalf of the Society. On the removal of the latter, the work was dropped. In 1858, after the Mutiny, Allahabad became the seat of British Government for the North-West Provinces, instead of Agra, being more central, and the junction of three great railways. This brought the Government Press also from Agra, with its employes, many of whom were C.M.S. Native Christians; and a C.M.S. Mission was therefore started at Allahabad in 1859. These Christians, about 500 in number, have a village of their own, named *Muirabad*, after Sir William Muir, who took a deep and active interest in their temporal and spiritual benefit when he was Lieut.-Governor of the N.-W. Provinces. The Rev. David Mohun, who was ordained in 1859, and died in 1893, was for many years the Native pastor. For some years a High School, called St. Peter's College, was carried on by the Rev. B. Davis, Fellow of Peterhouse, who is now at Benares; but this was in 1881 transformed into the St. Paul's Divinity School, which had as its first Principal the Rev. Dr. W. Cooper. In 1892 Allahabad became the seat of a Corresponding Committee for the North-West Provinces Mission, with the Rev. G. B. Durrant as the Secretary. Allahabad is occupied also by the Baptists and the American Protestants.

2. The second group comprises the two stations in OUDH, Lucknow and Faizabad. Oudh was annexed in 1856, in consequence of the misrule of the Mohammedan kings, Lord Dalhousie declaring that "the British Government would be guilty in the sight of God and man if it were any longer to aid in sustaining by its countenance an administration fraught with suffering to millions." It is the most densely populated area of the same size in India, having 12½ millions of souls on 24,217 sq. miles (522 to the sq. mile). The American Episcopal Methodists have a strong Mission in Oudh, and occupy several stations.

Lucknow (*Lakhnau*, from *Lakshman*, brother of the Hindu hero Ráma) is the fifth city in India, standing next in population (273,023) to the three Presidency cities and Hyderabad in the Deccan. Two-fifths are Mohammedans, the largest proportion in any city outside the Punjab. Lucknow. The Moslem buildings include the Great Imambara, or shrine of the saints, and the Kaiser Bagh Palace, both famous in the history of the memorable siege. From May 30th to November 19th, 1857, a small British force, with many women and children shut up in the Residency, successfully resisted the incessant assaults of the Sepoy mutineers. Night and day a storm of shot and shell poured in, killing many of the brave defenders. Thus Sir Henry Lawrence fell, on July 4th. Outram and Havelock cut their way in in September, but could not get away again. In November Sir Colin Campbell (afterwards Lord Clyde) rescued the besieged force, and in the March following he returned and reconquered the city. One of the young engineer officers who was in the Residency throughout the siege, Capt. George Hutchinson, was subsequently Lay Secretary of the C.M.S., and is still a member of the Committee.

Sir Henry Lawrence, who was appointed Commissioner of Oudh just before the Mutiny, had invited the C.M.S. to plant a mission in Lucknow. After the reconquest in 1858, the new Chief Commissioner, Sir Robert Montgomery (who had already been an active promoter of the Allahabad Mission), wrote to the C.M.S. Committee, "As Sir H. L. Lawrence's successor, I have the privilege of repeating his call." An Association

formed on the spot, with Sir Robert himself as President, on Sept. 24th in that year, the eve of the anniversary of the relief of the city by Havelock, and while the sound of distant artillery could still be heard, of troops pursuing parties of rebels. Leupolt was the first missionary to preach in Lucknow, and a succession of faithful men have since carried on the work, but without large fruits, notwithstanding very efficient schools and diligent evangelistic preaching. There is a congregation of 300 souls with a native pastor. The mission-premises are the Zahur Bahksh, one of the old Moslem palaces, which was let by Government to the Society for a nominal rent for some years, and sold to it in 1876. Some educated Native Christians at Lucknow started in 1883 a Christian newspaper, the *Shid Shidan* (Messenger of Light), now *The Indian Christian Messenger*. A band of Associated Evangelists was sent out in 1891 to work in the district.

FAIZABAD (pop. 78,921) is chiefly a Mohammedan town, but it is only five miles from *Agodhya*, one of the greatest strongholds of Hinduism, and the reputed birthplace of Rāma, whither flock multitudes of pilgrims from all parts of India. Such a place should be strongly occupied, but until recent years even a single missionary has only been stationed there intermittently. A number of converts, several being cases of special interest, were baptized by the Rev. A. W. Baumann between 1887 and 1893. Jaunpur, once the capital of a mighty kingdom, is an out-station, and has a small congregation, with a native pastor.

3. The *third group* comprises Agra, Mattra, Aligarh, and Mirat, with their out-stations, forming a chain of posts at the north-west end of the Province.

AGRA (pop. 168,662), on the Jumna, was the capital of the Mogul Empire under its real founder and mightiest monarch, Akbar the Great, whose reign of nearly half a century almost exactly synchronizes with that of Queen Elizabeth, and who is famous for his wise reforms in regard to child-marriages, widow-burning, &c., as well as for the religious liberality which led him to listen impartially to the Brahman and the Mussulman, the Parsee, the Jew, and the Jesuit missionary. But the buildings which have made Agra one of the wonders of the world were the work of his grandson, Shah Jehān (1628-58), who, in addition to the magnificent edifices at Delhi, the Palace and the Great Mosque (Jama Masjid), built at Agra the Pearl Mosque (Moti Masjid), "perhaps the purest and loveliest house of prayer in the world" (Hunter), and above all, the peerless Taj Mahal, the mausoleum of his wife Mumtāz Mahal. (Tāj = crown.) It was described by Bishop Heber as "a dream in marble, designed by Titans and finished by jewellers."

Corrie's commencement of work at Agra has been already noticed (page 115). For several years there were only schools and native agents (including the Rev. Abdul Masih and the Rev. Anund Masih); but in 1838-40, three of the German missionaries who had been expelled by the Russians from North-Western Persia, and had been taken up in India by the C.M.S. Hoernle, Schneider, and Pfander, were stationed at Agra. The terrible famine of 1837-8 had thrown upon the Society the care of 330 orphans in that district. For their accommodation the Government gave to the Society the tomb of Miriam Zamāni (the traditional Christian wife of Akbar), just opposite Akbar's own grand mausoleum at *Secundra*; and of the orphanage thus founded Hoernle took charge, and started the press before mentioned. The institution was totally destroyed in the Mutiny, but was subsequently restored in consequence of the famine in 1861-2, and has since been carried on by Dauble, Erhardt, and A. H. Wright. Pfander's work from 1840 to 1855 was among the Mohammedans, and no greater missionary to them has ever lived. In 1854 he conducted the famous public discussion with the chief Maulavis of Agra, which, some years afterwards, had its fruit in the conversion of two of them, Safdar Ali and Imad-ud-din. His "*Mizan-ul-Haqq*" (Balance of Truth) is a most important Christian argument against Mohammedanism.

In 1850, T. V. French (late Bishop of Lahore) and E. C. Stuart (late Bishop of Waiapu, N.Z., and now a missionary in Persia), went out to Agra to found a high-class English school, which was called St. John's School, and has been a leading missionary educational institution ever since. J. Barton, H. W. Shackell, C. F. Vines, and G. E. A. Pargiter have laboured in it. In 1891 the school was raised to the status of a college, classes for B.A. and LL.B. students being formed, and in 1893 the present Principal, the Rev. J. Haythornthwaite, obtained recognition for it up to the M.A. standard, placing it in this respect on a par with the best colleges of the North-West Provinces. Some notable converts have been gathered from among the students, among them the late Rev. Madho Ram, C.M.S. pastor at Jabalpur, and the Rev. Tara Chand, late S.P.G. pastor at Delhi, both baptized by Mr. Shackell. This devoted missionary and munificent benefactor of C.M.S. work also laboured with success among the poor sweepers of Agra. Including Secundra and other out-stations, the Agra Mission has now over 1000 Christians.

North of Agra are *Mattrā*, *Aligarh*, and *Bulandshahr*. *Mattrā* (pop. 61,195), on the Jumna, thirty miles above Agra, was formerly a great Brahmanical, and at another period a great Buddhist, centre, and was several times sacked by Moslem invaders. It is now the headquarters of a peculiar form of Vaishnavism, where pilgrims have to perform certain perambulations, particularly to visit the shrines at the town of *Brindaban*, six miles distant. *Aligarh* (pop. 61,425) is one of the most

ancient towns in India, its primitive name, *Koil*, showing that it dates from before the Aryan immigration. Its modern name is *Mohammedan*, from *Ali*, the son-in-law of Mohammed; and a few years ago it was selected by Syud Ahmed Khan Bahadur, a wealthy and progressive Mussulman, but a strenuous opponent of Christianity, for the establishment of a Mohammedan University. It was occupied by the C.M.S. in 1863, and was the scene of the late Rev. J. W. Stuart's labours from 1874 till 1891. There is a small congregation with a native pastor. *Bulandshahr* (pop. 16,931) was taken up in the same year (1863) at the request and expense of the magistrate there, Mr. Lowe.

MIRAT (Meerut, pop. 119,390) is famous as the scene of the outbreak of the Mutiny, May 10th, 1857. It is one of the oldest C.M.S. stations in India, its date being 1816; but it was only occupied by cate-

chists until 1847, when the Rev. R. M. Lamb took charge, and laboured there for ten years, till his death from an accident. After the Mutiny, C. T. Hoernle was appointed to this Mission, which he reorganized from its ruins. On the retirement of this veteran missionary from active labours in 1874, one of his sons took charge. There are two agricultural settlements connected with this Mission, one at *Ikha*, 20 miles distant, and one at *Annfield*, 150 miles off in the Dehra Dûn Valley. The latter has a native pastor, and is also the station of a European missionary. Itinerations among the hill tribes of the Jaunsar Hills have been made, and tentative translations into Jaunsari and Garhwali, by the Rev. T. Carmichael, have been printed by the B. & F.B.S.

4. The fourth group is the Central Provinces, and comprises Jabalpur and Mandla. *JABALPUR* (Jubbulpore, pop. 84,481) is an important town on the railway from Bombay to Calcutta, almost exactly in the centre of India. Nine miles distant are the famous "Marble Rocks" of the Nerbudda River.

Missionary work at Jabalpur was begun in 1851 by the judge and the chaplain, Mr. Mosley Smith and Mr. Dawson; and at their request a C.M.S. Mission was established in 1854. W. Rebsch and E. C. Stuart laboured there; and from 1860 to 1880, E. Champion, who baptized many converts, including Maulavi Safdar Ali (already mentioned under Agra). The mission agencies at Jabalpur, educational and evangelistic, are numerous and well worked.

But the original object of occupying Jabalpur was to reach the Gonds, an

important Dravidian tribe inhabiting the hills and jungles of the extensive plateau called Góndwána. They are a peaceful and industrious race, and were at one time powerful, as is witnessed by their ancient capital, Garha, which still exists. From 1835 to 1843, the territory was administered by Donald Macleod; and he obtained from Gossner's Mission in Bengal six missionary artisans, with their wives and families, to establish an agricultural colony among the Gónds. He bore the whole expense himself; but in the mysterious providence of God all the band except two persons were swept away by cholera, and the effort was abandoned. For many years Mr. Champion sought to reach the Gónds; but the station work at Jabalpur had grown, and could not be left; and it was only in 1879 that a missionary, the Rev. H. D. Williamson (now at Calcutta), could be specially set apart for them. A new station, MANDLA, in the heart of their country, was established, from which systematic itineration has since been carried on. Nine years later the Rev. E. P. Herbert took up his abode in a little school building at Diuari, forty-five miles east of Mandla, and near the place where the first converts were gathered in. In 1891 a band of Associated Evangelists, sent out the previous year, formed a new station at Marpha, fifteen miles still farther east. The Gónds are very ignorant, but have proved teachable; the first convert, the "Bhoi Baba" (headman father) of Banguar, was baptized Jan. 4th, 1885, and this man, with twelve others, was confirmed by the Bishop of Calcutta in March, 1893. The following year the Bishop of Lucknow confirmed nine others, among whom were three women, the first of their sex to be confirmed.

5. The *last of the five fields* in the North-West and Central India is in RÁJPUTÁNA; but the C.M.S. Mission is not to the Hindus of the Rájput States, who are the special care of the Scottish United Presbyterians, but to the BHEELS, a wild hill-tribe widely spread over Western India. It was founded at the desire and expense of the Rev. E. H. Bickersteth (now Bishop of Exeter), who had a family connexion with *Kherwara*, a military station near Udaipur (Oodeypore). Near this place a good many Bheels are to be met; and there the Rev. C. S. Thompson was stationed in 1880, and labours still, not having once come home. Geographically it belongs rather to Western than to Northern India, but the district has no civil connexion with Bombay, and it is in the Diocese of Calcutta. The Bheels are very difficult of access, owing to their fear of Europeans; but a promising work is being done among the young. Native princes have given generous pecuniary help towards the support of schools. The first to be baptized were a family of six, in December, 1889, and since then several others have been received.

The C.M.S. Native congregations in the North-West and Central Provinces are combined in two Church Councils and a Central Council, which meet yearly, and which pay and locate the pastors and pastoral lay agents. The present Bishop of Calcutta, before the diocese of Lucknow was formed, attended several of the meetings, and gave the clergy and lay delegates the benefit of his fatherly counsel. The Bishop of Lucknow is President of the Central Council. The Treasurer of both the District Councils is the Hon. G. E. Knox, a judge in the Bengal Civil Service, who has done much to foster missionary work in these Provinces.

STATISTICS, 1894.—C.M.S. NORTH INDIA MISSIONS.

BENGAL.—European Missionaries: Clergy, 26; Lay, 8; Wives, 16; Ladies, 4. Natives: Clergy, 16; Lay Agents, Male and Female, 412. Native Christian Adherents, 10,816; Communicants, 2615. Schools, 142; Scholars, 4718.

N.-W. AND CENTRAL PROVINCES.—European Missionaries: Clergy, 39; Lay, 5; Wives, 28; Ladies, 15. Natives: Clergy, 10; Lay Agents, Male and Female, 219. Native Christian Adherents, 4792; Communicants, 1876. Schools, 69; Scholars, 5985.

PUNJAB AND SINDH.—European Missionaries: Clergy, 36; Lay, 13; Wives, 29; Ladies, 11. Natives: Clergy, 16; Lay Agents, Male and Female, 813. Native Christian Adherents, 5987; Communicants, 1110. Schools, 114; Scholars, 6789.

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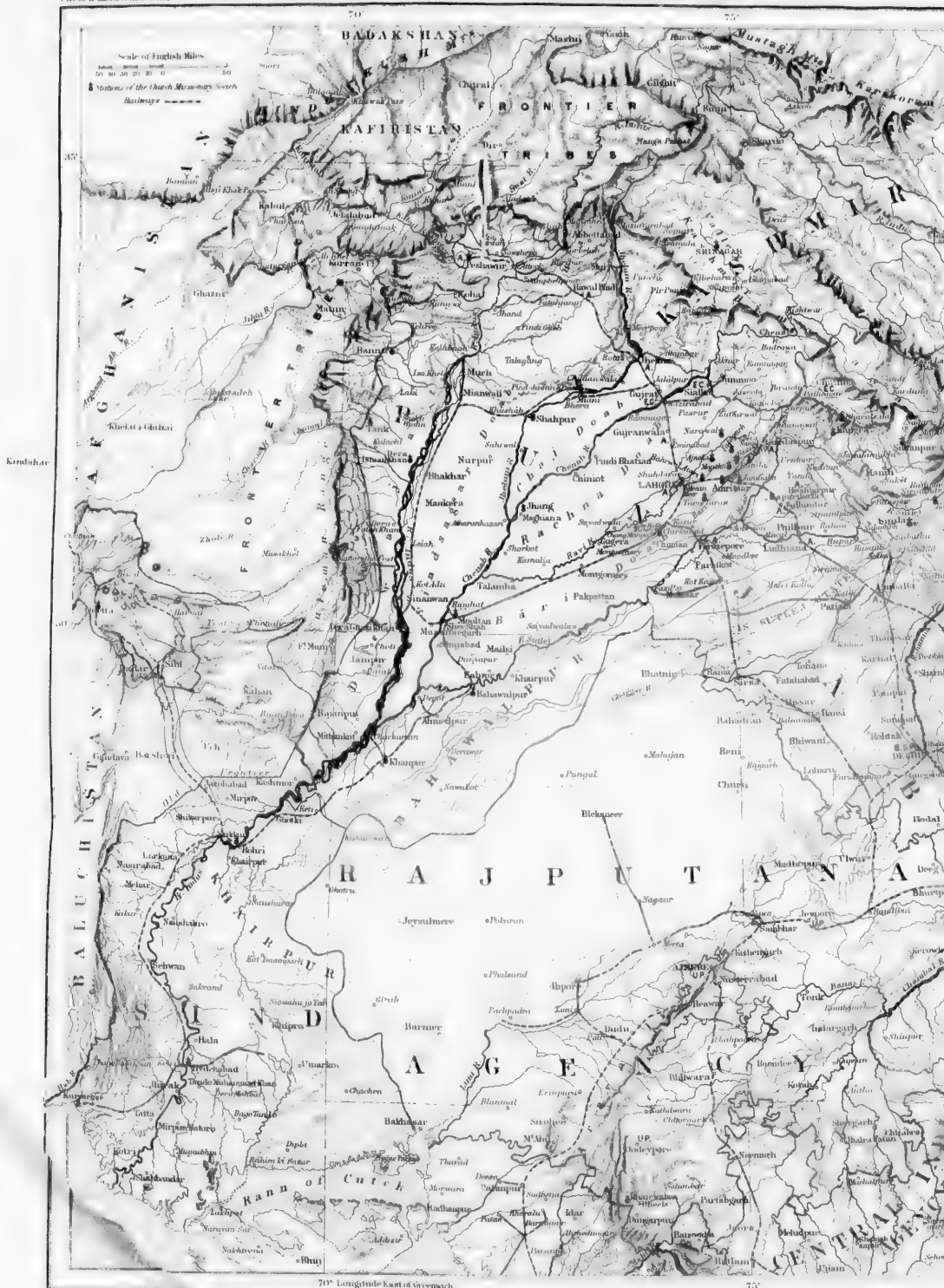
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Next came the *Sikh power*, which was in the first instance a movement of
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THE PUNJAB, SIND AND THE AFGHAN FRONTIER

CUTCH MISIIONARY ATLAS

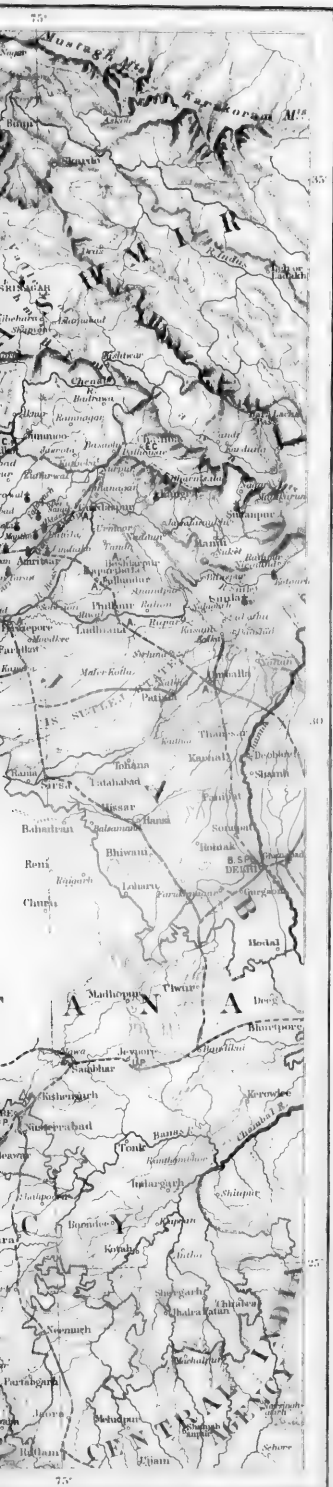


Other Missions
SPG See for the Proprietor of the Hospital
EC Established Church of Scotland
B Baptist
UP United Presbyterian
A American Protestant

Source: The Missionary Atlas

THE PUNJAB AND SINDH MISSION.

STIER



THE PUNJAB, or land of the Five Rivers (*panj* = five; *dh* = waters), is geographically the territory watered by the five great tributaries of the Indus, the Jhelum, the Chenab, the Ravi, the Beas, and the Sutlej. But after the Mutiny of 1857, the Lieut.-Governorship of the Punjab was enlarged to the south-east of the Sutlej, by the addition of the districts of Delhi, Hissar, and Ambala, taken from the N.W. Provinces; so that the Province now extends from Delhi to Peshawar, a distance of 800 miles, with an extreme width of 650 miles. But more than one-half of this area consists of semi-independent protected states, viz. Kashmir, and 35 smaller states. The area in the Punjab proper which is under direct British rule is 110,667 square miles, and the population 20,866,847; that is, it is as nearly as possible the size of Great Britain, with less than half the population; or again, including the Native States, 229,866 square miles (Kashmir alone being 80,900), with a population of 27,674,079. The whole Lieut.-Governorship, therefore, is larger than the German Empire, with just half the population. These figures include a district in the interior of Afghanistan and Beluchistan, comprising Quetta and the Bolan Pass, which was occupied in 1886, under treaty with the Khan of Kelat. Of the whole 27½ millions in the Punjab in 1891, 14½ millions were Mohammedan, 10½ millions Hindu, 1½ millions Sikh. There were 54,127 Christians, of whom 19,833 were Natives. Sindh is not included in the above figures (see *infra*).

The people of the Punjab belong to the great Aryan family. A large proportion of the dwellers in the five *Doabs* (the natural divisions formed by the rivers of the Punjab proper) are Jâts, supposed to be the same as the Scythian *Getae* of classical authors. In the Trans-Indus districts the population is chiefly Pathân or Afghan. The Indus likewise divides the languages. Pushtu, the language of the Afghans, is spoken along the greater part of the frontier line, Belûchi and Sindhi superseding it at the southern end; while Persian is used by the higher classes in Peshawar. East of the Indus, the vernaculars are various dialects of Punjabi, and east of the Sutlej, of Hindi; while Urdu is spoken in the towns throughout the Province, and by the Mohammedans generally. The vernacular of Kashmir is called Kashmiri. All these (and one or two others) are Aryan languages; but in the highland tracts of Lahûl and Spiti, Tibetan tongues prevail.

The history of the Punjab is the history of successive conquests. On the banks of its rivers first settled the Aryan invaders of India some 1500 years B.C., and here were probably composed the Vedic hymns which, in the 19th century, are studied with such deep interest. The India mentioned by Herodotus as subjugated by Darius Hystaspes, about 500 B.C., probably means only the Punjab. Our earliest historical information respecting the country is derived from the accounts by Diodorus Siculus and Arrian of the campaigns of Alexander the Great. The Macedonian conqueror crossed the Indus about 327 B.C., probably by a bridge of boats at Attock. His great victory over Porus was fought on the east bank of the Jhelum, after which he advanced to the Beas; and when further advance was prevented by the discontent of the troops, they were conveyed down the rivers in boats by Nearchus.

When Mohammedanism arose in Arabia in the 7th century, its conquering sword was directed eastward as well as westward, and Sindh and the Punjab naturally bore the brunt of its earliest attacks on India. A heroic resistance was offered by the Hindus during three hundred years, but the country was finally subdued by Mahmûd of Ghuzni about A.D. 1000. Subsequently the Punjab became subject to the Mogul emperors of Delhi.

Next came the Sikh power, which was in the first instance a movement of religious reform begun by Nanuk in 1526, but was developed into a military

commonwealth in 1675, under Nānuk's ninth successor in the leadership of the sect, Guru Govind, who said to his followers, "Hitherto you have been the *Sikhs* (disciples); henceforth you shall be *Singhs* (lions)." This commonwealth was called *Khālsa* (pure), and the combination of ascetic and knightly tendencies in its warriors made them fierce and gloomy fanatics, a character fostered by the cruel persecutions they underwent whenever their Mohammedan neighbours obtained the ascendancy. Their founder Nānuk had aimed at establishing a Society that should attract both Moslems and Hindus. He taught that there is one God, the Creator of all things, perfect and eternal, but incomprehensible; that the knowledge of God and good deeds together would procure salvation; that the souls of the dead might (as the Brahmins said) live in other bodies; but that the righteous might (as the Moslems said) hope for a consciously happy existence at last. The *Grunth*, the sacred book of the Sikhs, is regarded with the utmost reverence, and the reading of it as a meritorious act. In 1877 the first English translation of it was published, executed by Dr. Trumpp (formerly a C.M.S. missionary) under the auspices of the Government of India. It is described by him as shallow and incoherent in the extreme, and far below the Vedas or the Koran in literary value. The Sikh religion has never been adopted by more than a small minority of the people; but the Sikh military power ultimately became predominant in the Punjab.

Early in this century, Runjeet Singh rose to be supreme ruler of the country, and after the fall of Napoleon in 1815, engaged European generals to organize his army, which they did most effectively. His death, in 1839, was followed by utter anarchy; but at length the chiefs combined to throw their armies on British territory, and the Sikh War of 1845-6 ensued. At Moodkee, Ferozeshah, and Aliwal, the Sikhs proved to be the most formidable antagonists that had confronted the power of England; but at Sohraon, fought Feb. 10th, 1846, they were totally defeated, and a British Resident was located at Lahore. The second Sikh War broke out in 1848, but after the desperate and doubtful battle of Chillianwalla, was terminated by the brilliant victory of Gujrat (Feb. 21st, 1849), and the Punjab was forthwith annexed to British India.

Nowhere have the benefits of English rule been so conspicuous as in the Punjab. Under the strong and able administration of Henry Dalrymple and John Lawrence, the turbulent population soon became as quiet and loyal as any in India; the resources of the country were rapidly developed; peace and prosperity reigned undisturbed; and only ten years later, at the opening of the Punjab Railway, Sir John Lawrence was able to say:—

"When I first crossed the Sutlej . . . the people as a race were our enemies. One class in the country preyed on the other. There was little real security. Crimes of violence, such as highway robbery, dacoity, and Thuggee, were of common occurrence. Now all this has changed; no part of Her Majesty's dominions is more peaceable; in few parts are the people better disposed. Life and property, except on the extreme frontier, are secure, and even on the frontier are wonderfully safe.

"For all these great advantages, I acknowledge myself indebted to the great Author of all good. Without His guiding and protecting Hand, what would indeed have become of us all?"

It is not too much to say that in the Mutiny of 1857 the British rule of Northern India was saved by the Punjab. The wise and vigorous measures of Sir John Lawrence enabled him to send the bulk of his forces in the Province, without risking its own tranquillity, to the siege of Delhi; and the Punjab, which had been our bravest foes, now fought nobly by the side of the British.

Of the success of the Lawrences, and of their coadjutors and successors, Charles Herbert Edwards, Donald Macleod, Robert Montgomery, and many others due to their cautious religious neutrality? On the contrary, boldly breaking through the old traditions, they gave their faith in Christianity, and their desire to give it to the people they governed. From the first they have been the most active

initiators and liberal supporters of missionary effort in the Province. When the Punjab Church Missionary Association was formed in 1852 Sir Henry Lawrence became its president, and John Lawrence and Robert Montgomery its foremost supporters. At the Punjab Missionary Conference, held at Lahore in 1862, nearly half the papers read were by civil and military officers. Almost all the stations now occupied by the Church Missionary Society were taken up at the urgent request of these men, backed by large subscriptions. Sir John Lawrence, in a Minute just after the Mutiny, wrote, "Christian things done in a Christian way will never alienate the Heathen. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned."

In 1836, Bishop Daniel Wilson, sailing down the Sutlej on his way from Simla, stretched his hands towards the then little known Punjab on its right bank, exclaiming solemnly, "I take possession of this land in the name of my Master, Jesus Christ." It was not, however, till the annexation of the Jalandhar district in 1846, after the first Sikh War, that missionaries could cross the Sutlej; and not until the whole country was annexed in 1849, that they could go any further than that district. In both cases, the first to follow in the wake of the British troops were the American Presbyterians. They had previously occupied the Cis-Sutlej district, which had long been a British possession, and they began work at Jalandhar in 1846 and at Lahore in 1849. The much-respected missionary who led this advance, the Rev. John Newton, died in 1894.

The C.M.S. also had one Mission in what is now the Punjab Province before the annexation of the Punjab proper. In 1840, some military and civil officers at Simla planned a Mission at Kōtgar, on the high road over the Himālaya from Simla to Tibet, subscribing within a few years Rs. 15,000 for the purpose, and one of them, Mr. Gorton, bequeathing Rs. 22,000 as a permanent fund in aid of it. In 1847 it was entrusted to the C.M.S. Dr. Prochnow laboured there for some years, and after him the Rev. W. Rebsch. The first convert, James Kadshu, afterwards became pastor of the C.M.S. congregation at Lahore.

In 1850, a Christian officer in the army that had occupied the Punjab, Captain (afterwards Colonel) Martin, who earnestly desired the evangelization of the new province, sent Rs. 10,000 to the C.M.S. anonymously through Mr. Newton, the American missionary already mentioned. In forwarding the money, Mr. Newton and his brethren cordially invited the Church of England to join them in the "new subjugation of the land by the sword of the Spirit;" and the Society, which had already been pressed by military friends to undertake a Punjab Mission, sent out the Revs. R. Clark and T. H. Fitzpatrick. The latter, after labouring zealously for ten years, retired in ill-health; but Mr. Clark has been spared to the Mission until now, and has been the pioneer in most of the new stations occupied and new agencies set on foot.

The Mission, as already mentioned, was warmly welcomed by Henry and John Lawrence and their best colleagues and lieutenants; and within six months, in 1852, Rs. 16,719 was received on the spot by the treasurer of the C.M. Association which they formed, Captain Martin himself. Amritsar was the first station occupied; then Peshāwar in 1853, Kāngra in 1854, Multān in 1856, the Derajat in 1861, Kashmir in 1863, Lahore in 1867, Pind Dādan Khān in 1876, Batāla in 1878, Dera Ghāzi Khān in 1879. Among the missionaries who have laboured, should be specially mentioned T. V. French, who first sailed to India in 1850, successively founded St. John's College, Agra, the Derajat Mission, and St. John's Divinity School, Lahore, was consecrated first Bishop of Lahore in 1877, resigned in 1887, and died at Muscat in Arabia, while engaged in pioneer Mission work, in May, 1891; Dr. Pfander, the Christian champion against Mohammedanism, both in India and after-

wards in Turkey; R. B. Batty, 2nd Wrangler and Fellow of Emmanuel, Cambridge, and J. W. Knott, Fellow of Brasenose College, Oxford, who both died at the threshold of missionary life; Dr. Elmslie, the pioneer medical missionary of Kashmir; W. Keene, of Amritsar; W. Ridley, now Bishop of the Caledonia; R. Bruce, founder of the Persia Mission; Dr. Trumpp, the German scholar and philologist; Fitzpatrick, already mentioned; F. H. Baring, son of the Bishop of Durham, to whose munificence the Mission has been largely indebted; T. P. Hughes, the able missionary to the Afghans and writer on Islam; G. M. Gordon, who was killed at Kandahar; and F. A. P. Shirreff, for many years Principal of the Lahore Divinity College;—to name only those who have died or retired from the staff.

In his valuable work, "The Punjab and Sindh Missions of the C.M.S.," the Rev. Robert Clark divides the stations into two groups, the Central Missions and the Frontier Missions.

I. THE CENTRAL MISSIONS comprise Amritsar, Lahore, Multán, &c. AMRITSAR, or Umrtsur, occupied in 1852, is the most populous city in the Punjab proper (136,766), and is its commercial capital. Mr.

Amritsar. R. Clark says, "If Lahore is the head, then Amritsar is the heart of the Punjab." It is also the religious centre of Sikhism, and derives its name from the sacred tank (*amrita saras*, fountain of immortality) that surrounds its magnificent temple, built of marble, with gilded cupolas. In this famous shrine is kept a copy of the *Grunth*, the sacred Sikh book already mentioned. The Amritsar Mission has long been well known for its singularly complete organization; the weak point always being the inadequacy of the staff and the frequent changes through illness. Besides the mission church, with its congregation of about 500 souls, and the evangelistic work of catechists and Bible women, there are extensive educational agencies, particularly the High School and its branch schools for boys, the Lady Lawrence Memorial Girls' Schools, the Alexandra Christian Girls' Boarding School (so named in memory of the Prince of Wales' visit to the Mission in 1871), and the Middle Class Girls' School. A pupil of the Alexandra School was the successful candidate for a prize which was offered by the Amritsar Municipal Committee in commemoration of the Queen's Jubilee, and which was conferred by the Lieutenant-Governor in the Town Hall. Several former pupils occupy various posts of influence in the Punjab. There is also an important Medical Mission, having hospitals at Amritsar and Narowal, and branch dispensaries at Sultanwind and Jandiala. Dr. Henry Martyn Clark commenced this work in 1882, and in 1892 the attendances registered exceeded 60,000. This department of the work has proved most valuable as an evangelistic agency. Amritsar has also been a centre for much outlying work. Some distance south of it is the Christian village of CLARKABAD, where many Christian peasants

Out-stations. are settled, and where is the Boys' Orphanage (first established at Amritsar with funds paid over by Lord Canning to the Rev. A. Strawbridge, then C.M.S. missionary there, for services to the State rendered during the Mutiny), and the Girls' Orphanage, also transferred from Amritsar. Batāla, Narowal, Bahrwāl-Atāri, and Tarn Tāran were first occupied as out-stations of Amritsar in connexion with an extensive work of itineration, but have now resident European missionaries. Ajnāl has an experienced native clergyman, the Rev. Miān Sādiq, in charge. The father of Miān Sādiq was Husain Bakhsh, the first convert of NAROWAL, who was baptized in 1854 by the Rev. T. H. Fitzpatrick, receiving the name of Paulus. The first church opened in 1874 was built on ground where Paulus' home had stood. This was succeeded by a church which the Bishop of Lahore opened in 1893, the site of which was given by the Hindu Abbot of Narowal, an old pupil of Dr. Bruce. This church is peculiar if not unique. The congregation assemble in an open courtyard, surrounded by verandahs; the chancel and vestry alone are roofed. The Rev. Rowland Bateman, who for many years was the leader of the Amritsar itinerations, when the district was divided in 1884, made Naro-

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wā his residence. TARN TARAN was occupied by the Rev. E. Guilford in 1885. There is a leper asylum, and the C.E.Z.M.S. has a hospital. BATĀLA also was first occupied by the Rev. F. H. Baring as an out-station of Amritsar, but was afterwards worked by him as an independent Mission, and is now a regular C.M.S. station, under the Rev. Dr. Weitbrecht, son of the veteran missionary of Burdwan, with an important Christian Boys' Boarding School founded by Mr. Baring. Another school was founded jointly by Mr. Baring and by Miss Charlotte M. Tucker (A.L.O.E.), hon. missionary of the C.E.Z.M.S., who went out to India at the age of fifty-four, and laboured there for eighteen years (of which fifteen were spent in Batāla), until her death in 1893, without once returning home. The work at BAHRAWĀL-ATĀRI, half-way between Amritsar and Lahore, was begun in 1890 by the Rev. H. E. Perkins.

Several remarkable converts have been given to the Amritsar Mission.

Converts.

It was by the father of Mr. Perkins, the Rev. W. H. Perkins, that the first Sikh convert, Daud Singh, was received into the Church, and it was at Cawnpore that the baptism took place, where Mr. Perkins, senior, laboured as a missionary of the S.P.G. Daud Singh, was, however, with the Amritsar Mission from 1851 to his death in 1883, being ordained in 1854, the first native clergyman in the Punjab. The firstfruits of the work in Amritsar itself was Shamān, a Sikh priest, who at his death left all his property to establish "a flag for Christ" (alluding to the little flags over the houses of Hindu religious teachers). Mian Paulus, lumbardar (head-man) of Narowāl, bore great trials for his faith. Maulavi Imad-ud-din, a Mohammedan fakir, was baptized in 1866, ordained in 1868, and received the honorary degree of D.D. from the Archbishop of Canterbury in 1884, the first Native of India so honoured. He is an able preacher, lecturer, and writer in defence of Christianity, and has written many works, including (in conjunction with Mr. Clark) commentaries on St. Matthew, St. John, and the Acts. In lieu of attending the "Parliament of Religions" held at Chicago in 1893, to which he was invited, he sent a paper giving an account of his own conversion and a list of some ninety notable converts from Mohammedanism to Christianity in the Punjab. Dinā Nāth, a Khatri by caste, was educated at the Narowāl School, and was baptized after leaving school in 1873. He was a student and afterwards a tutor at the Lahore Divinity School for many years, until his death in 1888.

In Amritsar and the surrounding district the work of Christian women, **Women's** begun by the Indian Female Normal School Society in 1872, and **Work.** carried on since 1880 by the Church of England Zenana Society, and also by Mrs. Elmslie (subsequently Mrs. Baring) and other C.M.S. ladies, is especially valuable. The literary productions of the late Miss Tucker (A.L.O.E.) at Batāla, the Village Mission begun by Miss Clay at Jandāla, and the hospital conducted by Miss Hewlett at Amritsar, are important features of Punjab missionary work: besides which the ladies of these Societies have carried on the Alexandra Girls' School already mentioned in behalf of the C.M.S.

Another auxiliary of the Punjab Mission to be here noticed is the **Book Society,** Punjab Religious Book Society, which has been chiefly the **&c.** work of Mr. Clark and Dr. Weitbrecht, and which is now superintended by Mr. Baring. It was established in 1863, along with a Punjab Bible Society, and in 1865 it received Rs. 21,100 for issues of books and tracts. In nine years it has published 426 separate books and tracts in the various languages of the Punjab.

To LAHORE, the old Mohammedan and Sikh capital of the Punjab, and still the seat of government, the C.M.S. was invited by the **Lahore.** American missionaries in 1867, to minister to Native Christians of the Church of England whose occupations had brought them there. They have now a church and pastor of their own. In 1870 the Rev. T. V.

French (who became in 1877 first Bishop of Lahore) founded the now well-known St. John's Divinity School, for high-class theological training of pastors and evangelists in the vernacular. It has since been carried on by the Revs. W. Hooper, F. A. P. Shirreff, H. U. Weitbrecht, and H. G. Grey. Almost all the Punjab C.M.S. (and some S.P.G.) native clergymen and catechists have passed through this college.

In connexion with Amritsar and Lahore respectively, two interesting **Itinerant Missions** were for some years carried on by the Revs. R. Bateman and G. M. Gordon, who became known as "fakir missionaries," travelling from place to place and dwelling among the people. *Narowal* and its converts (above mentioned) were the outcome of the one; *Pind Dahan Khān* and the Jhelum Mission of the other. The Lahore College Chapel is a memorial to Mr. Gordon, who bequeathed Rs. 75,000 for various objects in the Punjab Mission, and of whom more presently.

MULTÁN is a large city (pop. 74,562) and historically important. Its district is the driest in India, almost rainless. It was occupied by the Rev. T. H. Fitzpatrick in 1856, at the suggestion of Sir D. Macleod, but has always been feebly manned. There are important schools, in the city, and in the neighbouring independent Moslem state of Bahawalpur. Itinerations in the Mozuffergarh district, between the Chenab and the Indus, have been made for several years past by the Rev. T. Bomford, and the people have shown a marked interest in the Word.

II. THE FRONTIER MISSIONS.—These, viewed as outposts looking forth into the regions beyond, in Central Asia, Mr. Clark describes as follows:—

"Our Frontier Missions begin at *Simla* and *Kotgur*, amongst the hill tribes who dwell between the Punjab plains and Tibet and Eastern China. Then to *Kangra*, the chief city in a district comprising many Frontier States. From *Kangra* we proceed onwards to *Kashmir*, with its tributaries of Ladak and Iskardo, stretching out in the direction of Yarkand, which is continually visited by merchants, and to which the political mission of Sir Douglas Forsyth was sent from the Punjab by our Indian Government. If we follow our frontier line, we come next to Hazara and Abbottabad, outstations of the Peshawar Mission; and then we come to Peshawar itself, whose influences affect Chitral, and Kafiristan, and almost every Afghan tribe from the Indus to Cabul. If we pass onwards, we see that our Missions at *Banna* and *Dera Ismail Khan* bear on the hill tribes which lie between them and Candahar; that the *Dera Ghazi Khan* Mission is one especially intended for Beluchistan; and that the *Maltia* Mission, with its out-stations at Bahawalpur, Shujaabad, and Muzaffargarh, brings Christian influences to bear on the tribes on both sides of the Indus, and connects our Punjab Missions with those of Sindh. We then pass onwards to the Sindh Missions in *Sukkur* and *Hydrabad* and *Karachi*, which flank our frontier line quite down to the sea. The influences of these Frontier Missions should not only reach to Candahar, where our missionary Gordon for a time lived, and where he died; but they should penetrate to Merv and Bokhara, and to Kokan and Herat, which lie on our highways of communication, and are visited constantly by our Indian merchants. We should shake hands in one way or another with our missionaries in Persia. We should bring Christianity to bear on Muscat in Arabia, and Boshire and Shiraz."

We begin the great semi-circle at *Kotgur* in the Himalayas, which has been already noticed as the earliest C.M.S. station in what is now the Punjab. From it Mr. and Mrs. Beutel visit the mountainous region to the east, where they meet with Tibetan-speaking Buddhists. Connected with it is *Simla*, where there is a congregation, of which the late Rev. T. Edwards was the native pastor. Next, in a north-westerly direction, is *Kangra*, a place of great historical interest and a Hindu sacred site, occupied in 1854 at the desire of Sir D. Macleod and General Lake, and worked as a mission station for many years by C. H. Merk and C. Reuther. The Rev. C. G. Dauble, after spending over thirty years in the North-West Provinces, laboured at this station during the last three years of his life.

Still moving to the north-west, we reach the VALLEY OF KASHMIR, and its capital, *Srinagar*, a city of 118,963 souls. The Kashmir State is ruled by Hindu Rājput princes (to whom it was granted by Lord Hardinge after the first Sikh War), although the population is

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chiefly Mohammedan. In 1854 Mr. R. Clark and Colonel Martin explored Kashmir and the adjacent mountain districts; and one result of the journey was the establishment of a Moravian Mission in Labul, on the borders of Tibet, through Colonel Martin's influence. In 1862 a requisition was sent to the C.M.S., signed by Sir R. Montgomery, then Lieut.-Governor of the Punjab, and almost every leading official in the province, appealing for a Mission to Kashmir; and this was soon backed by contributions amounting to Rs. 14,000. Mr. Clark again visited the Valley in 1863 and 1864, and in the latter year Mrs. Clark began a Medical Mission. The work met with great opposition, but Dr. Elmslie, who was appointed in 1865, laboured patiently for some years, and Bishop Cotton wrote, "Elmslie is knocking at the only door that has any chance of being opened." He died in 1872; since which the mission hospital has been carried on successively by Dr. T. Maxwell, Dr. E. Downes, and now by Drs. A. and E. F. Neve. During a terrible famine in 1878-9, Dr. Downes and the Rev. T. R. Wade did a wonderful work of charity and mercy; in like manner, during a visitation of cholera in 1893, the hospital staff were intensely busy, and a Native doctor unhappily fell a victim to the disease. Itinerations are made in the valley, and the Tibetan-speaking people of Ladakh have been visited by Dr. E. Neve. There is an important High School, many of the pupils belonging to influential Native families. Mr. Wade was the first to translate the New Testament into the Kashmiri language.

Passing on westward, and crossing the Indus, we enter British Peshawar: Afghanistan, the country within the frontier line, but with a population mainly Afghan or Pathan. Of these districts the chief city is PESHAWAR, near the mouth of the Khyber Pass, a great military post, and the headquarters of the C.I.S. AFGHAN MISSION. This Mission also was founded by Captain Martin, under the auspices of Major Herbert Edwardes, the Commissioner, in 1853. The Afghans of Peshawar were most turbulent and fanatical, and the previous Commissioner (who was assassinated by an Afghan) had refused to allow a Mission; but Edwardes, at a public inaugural meeting on Dec. 19th, 1853, said:—

"We may rest assured that the East has been given to our country for a mission, neither to the minds nor bodies, but to the souls of men. . . . Our mission in India is to do for other nations what we have done for our own. To the Hindus we have to preach one God, and to the Mohammedans to preach one Mediator. . . ."

"I say plainly that we have no fear that the establishment of a Christian Mission at Peshawar will tend to disturb the peace. . . . *We may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here, with His own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will.*"

At that meeting, and within a few weeks after, Rs. 30,000 was subscribed by Christian officers and others towards the Mission, which was regularly begun in 1855. The first missionaries were Mr. Clark, Dr. Pfander from Agra, and Major Martin, who resigned his commission to become a lay missionary. For many years the dreaded "Peshawar fever" was a great obstacle to continuous missionary effort; and the fanaticism of the people made all work difficult. Five C.M.S. missionaries died, and several others came home invalided; and one was struck at by an Afghan knife, but the blow was averted. The American missionary Löwenthal was shot by his servant. But the Rev. T. P. Hughes was spared to labour from 1864 to 1884, and the Rev. W. Jukes from 1873 to 1887. The influence of the Mission has been remarkable, though the converts have not been numerous. For some years past visits have been safely made to many villages in the Peshawar Valley, and the sons of Afghan chiefs have been sent to the mission school. The mission *hujrah* (guest-house) has been a notable means of influencing Afghan visitors. There have been remarkable men among them, as Fazl Haqq, the evangelist to Kafiristan, and Dilawar Khan, a subadar in the Guide Corps, who was sent by Government on a

secret mission to Central Asia, and died there, a victim to treacher. The Edwardes High School, named after Sir Herbert Edwardes, is an important institution, and exercises a wide influence. In December, 1883, exactly thirty years from the founding of the Mission, a handsome memorial mission church, built in Saracenic style, was opened in the presence of Native Christians, English officers, and Mohammedan Afghan chiefs, the Rev. Dr. Imad-ud-din preaching the sermon. The pastor is the Rev. Imam Shāh, a convert from Islam.

From Peshāwar, visits have been three times paid by Native Christians to Kāfiristān, a country hitherto inaccessible to Europeans; and one Kadir boy, the first convert from that race (which is not Moslem but Pagan) was baptized in 1884. During the Afghan War of 1879, the Rev. Imam Shāh visited Cabul, and ministered to a little Armenian congregation in that city.

The long strip of country southward from the Peshāwar Valley, between the Indus and the Sulaimān mountains, is called the **DERAJAT Derajāt.** (i.e. the Camps). To this district the C.M.S. was, in 1861, invited by Colonel (afterwards General) Reynell Taylor (known as "the Bayard of India," and who bore Lord Lawrence's coronet when that great man was laid in Westminster Abbey), backed by Sir R. Montgomery and Sir H. Edwardes, all of whom gave large special contributions. The Mission was undertaken with a view to the evangelization, not only of the people of the Derajāt itself, but of the Waziri and other Pathān hill-tribes in the north, of the Beluches in the south, and of the Lohāni and Povindah travelling merchants who yearly descend from the mountain passes en route from Central Asia to the plains of India. The Mission excited great interest, and Mr. French went out to start it; but it has always been feebly manned, and the results hitherto have been small. Two towns are now occupied, **DERA ISMAIL KHAN** and **BANNU**. The latter place is called officially Edwardesabad, being the capital of a district subdued in 1848, without bloodshed, by the genius of Edwardes, then a young lieutenant. The Rev. T. J. L. Mayer, who laboured there from 1874 to 1889, has since been engaged in revising the Old Testament in Pushtu. A mission dispensary was opened in 1893 by Dr. T. L. Pennell. There is also a mission dispensary at *Tank*, worked by a Native qualified medical man, the Rev. John Williams, who is a descendant of converts baptized in the sixteenth century by Francis Xavier. When the wild Waziris sacked the town in 1879 they spared the dispensary and the house of the missionary.

Also in the Derajāt is the town of **DERA GHAZI KHAN**. This Mission was suggested in 1879 by G. M. Gordon, who gave Rs. 10,000 to the C.M.S. to found it, as a base for work on the frontier among the **BELUCH** people, and himself started the mission-aries appointed, the Rev. A. Lewis and Dr. A. Jukes, in their work. It was in pursuance of his zealous plans for extending missionary operations into Beluchistan and Afghanistan, that Gordon accepted a temporary military chaplaincy with the troops occupying Candahar in 1880, and there he was killed while tending wounded soldiers during a sortie, at the time when that city, with the remnant of the British army destroyed at Maiwand, was besieged by the Afghans. Dr. Jukes still labours at this station, and the mission hospital is often visited by Beluch patients, among whom also he itinerates from time to time.

At **QUETTA**, the British outpost beyond the Bolan Pass, on the border-line between Afghanistan and Beluchistan, a new Medical Mission was started in 1886. Its commencement was saddened by the death of the Rev. G. Shirt, of the Sindh Mission, who was at Quetta temporarily to aid in starting it. A hospital was opened in 1889, and rebuilt in 1891, after its destruction by floods, mainly at the expense of Dr. S. W. Sutton and his friends. The first convert, an Afghan, formerly Qazi of his district and Imam of his village mosque, was baptized on October 9th, 1892.

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The Province of SINDH is in the Diocese of Lahore, and therefore (since
Sindh. that diocese was founded) belongs in a missionary sense to
the Punjab. But its civil government is under the Bombay
Presidency; and it was a British possession before the Punjab was annexed,
having been conquered by Sir C. Napier in 1843. It consists of a long
tract of sandy and alluvial soil, about 360 miles in length, and from 60 to
100 in breadth, 47,789 square miles in area, through which the Indus
approaches the sea. It has a population of 2,871,774. Before its annexation
Sindh was an independent Mohammedan state, governed jointly by nine
Ameers or nobles. 77 per cent. of the population is Mohammedan. The
Sindhi language, though Aryan in grammar and structure, abounds in
Arabic and Persian words, and is usually written in the Arabic character.

Sindh, though twice as large as Ceylon, and with an equal population,
has only five mission stations in it, three of the C.M.S. with six ordained
missionaries, and two of the American Episcopal Methodist Mission, with
two ordained missionaries and two ladies. The C.M.S. Mission was established
Karāchi. in 1850 at the instance of Colonel Preedy and Colonel Hughes.

The first station occupied was KARĀCHĪ, the importance of which,
as a commercial seaport, has greatly increased under the British rule. The
growth both of its inland and sea-borne trade of late years has been such
as to attract from all parts a motley population, consisting not only of
Hindus and Mohammedans, but including also Jews, Armenians, Parsees,
Sikhs, and Africans. Here have laboured several devoted missionaries,
particularly the Rev. J. Sheldon, from 1854 to 1881, and the Rev. J. J.
Bambridge, who gained a remarkable influence over educated Natives.
There is a Christian congregation, with a native pastor, and several
mission agencies, particularly the High School. But the fruits
Hydrābād. have not been large. At HYDRĀBĀD, the ancient capital of

Sindh, where splendid mausoleums mark the last resting-places of the
Ameers, and which was occupied in 1856, the late Rev. G. Shirt and
others have laboured. Mr. Shirt did valuable translational work in the
Sindhi language: the whole of the New Testament and part of the Old,
the Prayer-book, "The Pilgrim's Progress," &c. There are important
High Schools at Karāchi and Hydrābād; and from the Book Depôts
there has been a considerable demand for Christian books in the ver-
naculars, upwards of 14,000 being sold in Karāchi in one year. The
third station is SUKKUR, which was a favourite out-station of Mr. Shirt,
where in 1886 he baptized his Persian munshi, Yakoob, and his wife Rahmat.

The Mission of the *American Presbyterians*, which was the first in the
Punjab, has already been noticed. They occupy Ambala and
Other Ludhiana south of the Sutlej, and Jalandhar, Hoshiarpur, and
Missions. Lahore in the Punjab proper. Ludhiana is famous for its useful
printing-press, and for the invitation to prayer sent all over the world by its
missionaries in 1859, which originated the January Week of Prayer that has
been observed ever since. The *American United Presbyterians* occupy Sialkot,
Jhelum, Gurdaspur &c., and do a very active work in the villages. These
two societies had about 11,000 converts between them in 1890. The *Church
of Scotland* has small Missions at Sialkot, Gujrat, and Chamba. The most
important missionary centre in the present Punjab Province is Delhi, at
its south-eastern end. The *Baptists* have had a Mission there since 1818,
and had an estimated number of 650 converts in 1890. The *S.P.G.
Mission* at Delhi was founded in 1852, and had 681 converts in 1890.
This Mission was destroyed in the Mutiny, and the missionaries killed.
The principal worker since then was the late Rev. R. R. Winter—whose
wife, a daughter of Mr. Sandys, C.M.S. missionary at Calcutta, is re-
membered for her work among women. The Cambridge Mission, started
in 1877 by the Rev. E. Bickersteth (now Bishop in Japan), and affiliated to
the S.P.G., has added to the interest attaching to the station.

(For Statistics, see p. 120.)



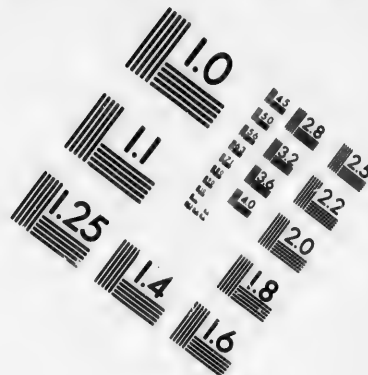
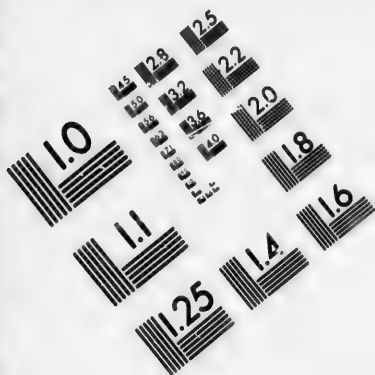
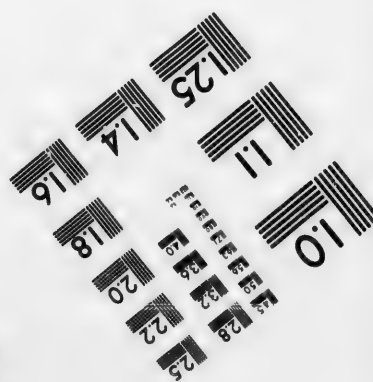
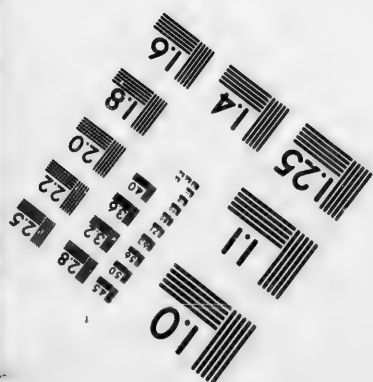
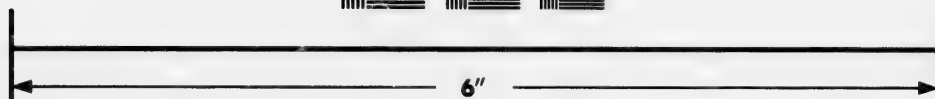
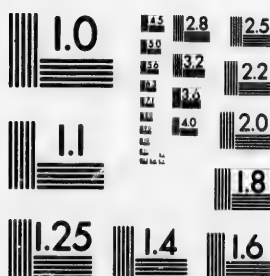


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BOMBAY AND WESTERN INDIA MISSION.

THE Bombay or Western Presidency of British India corresponds very nearly in size and population with the peninsula of Spain and Portugal. It is bounded on the east chiefly by a series of Native States reaching from Rajputána on the north to Mysore on the south; N. and N.W. by Beluchistan; W. by the Arabian Sea; S. by the Kanara District of Madras and the State of Mysore. It comprises an area of 194,189 square miles, of which about 125,144 square miles are British districts, and the rest, 69,045 square miles, is Feudatory States.

The chief geographical divisions of the British districts are:—

1. *Sindh*. This province belongs both geographically and historically, and now ecclesiastically also, to the Punjáb, but is still for administrative purposes included in the Bombay Presidency. (See p. 126.)

2. *Gujarát*, which may be taken generally to include the British Districts of Surat, Broach, Kaira, Panch Mahals, and Ahmadabad; the peninsula and Native State of Kach; the peninsula of Kathiawár (with its 180 petty Native States); the great but scattered territories of the Gaikwár of Baroda, and other Native States.

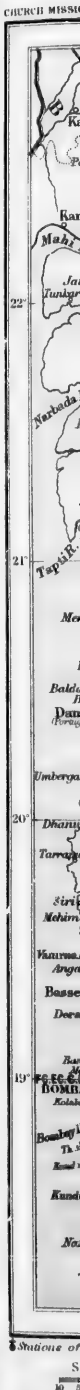
3. *The Deccan* (Dakkhan, the South). Though properly applicable to the whole country south of the Vindhya Mountains, which separate it from Hindustan proper, the name is locally confined to the elevated tract of tableland (averaging 1800 feet above the sea) situated between the Narbadá and Kistna Rivers. This division includes the collectorates or Khandesh, Nasik, Ahmadnagar, Poona, Sholapur, Satara, Belgaum, Dharwar, and Kaladgi; while in the same plain lie the Native States of Hyderabad, Kolhapur, Sawantwadi, &c.

4. *The Konkan*. This name applies locally to the lowland strip between the Western Gháts and the sea, which has a varying breadth of from twenty-five to fifty miles. This division includes the administrative districts of North Kanara, Ratnagiri, Kolaba, Thana, and Bombay. The great city and harbour of Bombay lie at a point in the Konkan about one-third down its length from the north.

The physical features of the Presidency are very varied. In Gujarát are rich alluvial plains with their famous black cotton soil, well-watered with perennial streams. The Deccan is perhaps the most salubrious district in India, but is inferior in respect to cultivation, soil, and products. The principal rivers are the Narbadá, Godavari, Bima, and Kistna, rivers which, in superstitious sanctity, come after the Ganges only. In North Khandesh are the Satpura Hills, and in South Khandesh the Ajanta or Chandor range with their famous caves. Eastward, the Deccan is, for the most part, a vast plain. It is in the Konkan that the most striking scenery of the Presidency is to be found. Although lying at the foot of hills ranging from 2000 to 4000 feet in height, it is not a flat country, but is remarkably rugged and broken, interspersed with huge mountains and thick jungles, and intersected by rivers and numberless streams. The tableland above can be reached only by certain passes, such as the Thal and the Bhor Ghát. The Konkan is for the greater part thickly populated and remarkably fertile; while along the coast the innumerable creeks, fringed with groves of cocoa and betel-nut palms, and rice-fields in every valley, with the distant background of majestic mountains of every conceivable form, make up a description of scenery which, for variety, verdure, and grandeur, cannot be surpassed.

The chief Native States connected with or contiguous to the Bombay Presidency are:—

1. *Baroda*. This is one of the still existing principalities—Indore and Gwalior being the other two—which Maratha soldiers, first under Shivaji and then under the Peshwas, carved out of the *débris* of the Moghul



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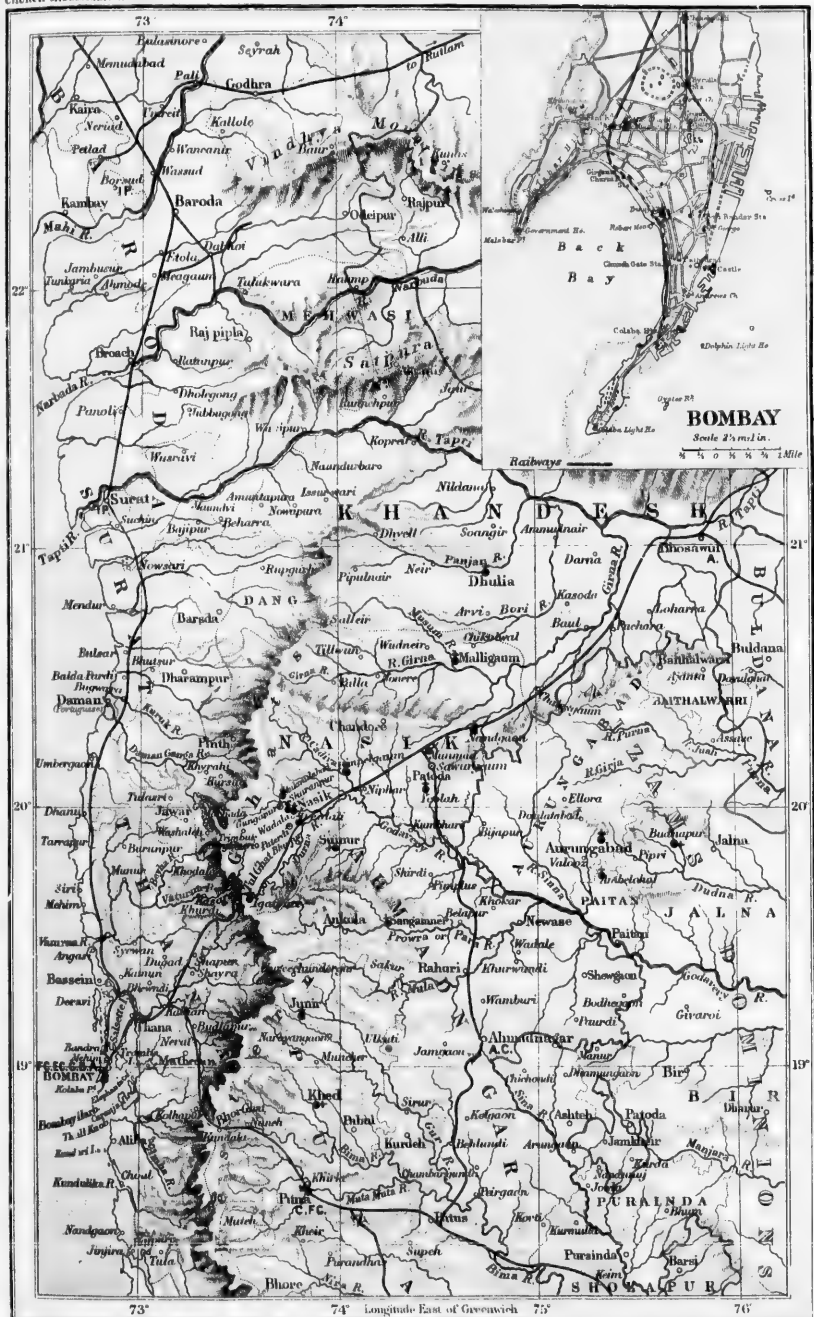
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Empire. Baroda is an independent state, with a Political Resident who is in direct communication with the Supreme Government. **Native States.** The population is 2,415,396. The sovereign, called the Gaikwar (cowherd), is a Maratha by race. Under the influence of the late Divan, or Prime Minister, Sir T. Madhava Rao, many changes of administration were introduced, and both in the judicial and revenue branches attempts have been made to assimilate the procedure to that of the English Government. The history of the state has been a century of misrule, culminating in the vicious rule of the late Gaikwar Malhar-Rao, who was deposed in 1875, after an attempt to poison the British Resident.

2. *Hyderābād*, or the Nizam's Dominions (pop. 11,537,040). Although one of the most recently formed, this is the most important of all the states tributary to the Queen-Empress of India. The Nizam is a Saiid, or of the same family as Mohammed. The state owes its recent advance in good administration, and even its very existence, to the famous Nawab, Muktar-ul-Mulk (Governor of the State), Sir Salar Jung, who for many years directed with singular ability the affairs of the state. Though under Mohammedan rule, the Mussulman portion only numbers about 1,138,666, out of the more than eleven and a half millions of the entire population. The British power is represented by a Government official called the Resident, who has his residence outside the city of Hyderābād.

3. Among the *Southern Maratha States* the chief is Kolhapur (pop. 913,131). It may be mentioned, as an illustration of the elaborate nature of administration in India, that this petty state, with a revenue of about 300,000*l.*, has eleven minor states as its feudatories.

The Portuguese settlement of Goa, surrounded on all sides except seaward by British territory, lies on the western coast, some 250 miles south of Bombay. It has an extreme length of sixty-two miles N. to S., a breadth of forty miles E. to W., and a population of some 400,000. Once the metropolis of an empire, said to cover 4000 leagues, Old Goa is now only the *ecclesiastical* capital, and the seat of the Portuguese Primate of the East. The shrine containing the body of Francis Xavier (died 1552) attracts to the place many pilgrims. The seat of the Portuguese Government is at the more modern settlement of Panjim.

A succession of dynasties, of Rajput origin, ruled over these regions during the first ten centuries of the Christian era. Continuous history begins with the invasions of the Mohammedans. In the seventeenth century the rising power of the Marathas appeared; and the English met no more vigorous opposition to its rule than that which was offered by the Maratha race.

The first modern European nation to have dealings with the west coast of India was the Portuguese. In 1498 Vasco de Gama landed at Calicut. Five years later the great Albuquerque conquered Goa, and as early as 1532 the Portuguese are found in occupation of the Island of Bombay. For 100 years they maintained their monopoly of the Eastern trade. The first English ship is said to have arrived at Surat, then the chief emporium of Indian commerce, in 1608. The English obtained in 1613 from the Emperor Jahangir their first charter, entitling them to establish a factory at that city. Bombay Island was ceded to the English Crown in 1661, as part of the dower of the Infanta Catharine, on her marriage with Charles II. In 1668 the king handed over this unprofitable acquisition to the newly formed East India Company, for a small annual payment.

For more than a century the position of the English at Bombay was merely that of traders, who had successfully infringed the monopoly of the Portuguese and the Dutch, but were hemmed in on the landward side by the Marathas. In 1817 the battle of Kirkee terminated the Peshwas' rule, and the Bombay Presidency was augmented by the greater part of its present territory.

The three chief languages of Western India are Marathi (spoken by 10 millions), Gujarāṭī (by 8), and (in Sindh) Sindhi, and these three divisions represent accurately enough the three principal nationalities of Western India. To these languages may be added Canarese, the language of the population inhabiting the most southern districts of the Presidency. Hindustani is spoken by the Mohammedans.

The population of the British territories and Feudatory States (including Baroda, but not Hyderābād) is as follows, according to religion:—Hindus, 23,575,846; Mohammedans, 4,544,542; Aborigines, 341,113; Jains, 605,541; Parsis, 84,662; Jews, 10,757; Christians (mostly Romanists), 167,650. Three of the smaller communities call for some special notice.

1. The Parsis (see article on Persia) are an interesting section of the population, whose importance is not to be measured by their numbers only. Descendants of the old fire-worshippers of Persia, and victims of Moslem intolerance, they migrated to India in the seventh century, where they have ever since maintained themselves as a distinct community. The vast majority are resident in the Bombay Presidency. Unlike their co-religionists in Persia, who have been reduced to the most abject condition, the Parsi community in Western India are noted for their intelligence and wealth and their commercial and social influence, while some of their leading members, such as the first Sir Jamsadji Jijibhai, have been distinguished by their princely munificence. They are the most Europeanized of all the Native communities in India. Their freedom, as compared with Hindus, from caste restrictions and prejudices has given them many advantages in commercial competition. Bigamy is not allowed among them. They appear to have taken the lead in education, for while the average of those able to read is 57 out of every 1000 for the whole of India, among the Parsis 58 per cent. of the males and 39 per cent. of the females are literates.

2. The Beni-Israel, of whom the greater portion of the 13,583 of the so-called Jews in the Presidency consists, are sprung, according to their own tradition, from seven men and seven women, Jews, who were shipwrecked sixteen centuries ago, on the shores of the Konkan. They differ from the *black* Jews of Cochin farther south, who have sprung from the earliest Jewish emigrants from Arabia and Indian proselytes; nor have they any connexion with the so-called *white* Jews, whose arrival in India dates no farther back probably than the earliest of those expulsions from Spain which in the same way afterwards sent Lord Beaconsfield's ancestors to Venice. Industrious, and maintaining in a very debased form their own Jewish worship, the Beni-Israel have nevertheless failed, up to the present, to achieve for themselves any commercial or social distinctions. They may be said to have been rescued from the obscurity of ages by the sympathetic and patient labours of the late Dr. John Wilson.

3. The Jains form an extremely interesting section of the community. Nearly one-half of their whole number in India are found in the Bombay Presidency. Jainism appears to have come into existence at a slightly earlier date than Buddhism. It never rose, however, to be either a popular or a state religion till after the fall of its sister creed, when, in many parts of India, it superseded Buddhism, and now in some districts takes the place formerly occupied by its rival. The most brilliant epoch of Jainism appears to have been in the eleventh and twelfth centuries. Nothing in India surpasses the beauty of the temples with which at this period the Jains adorned all their sacred sites in Gujaraṭ. The Jains have many points of belief and ceremonial in common with the Buddhists. Like them, the Jains are strictly atheists, believing in no Supreme Ruler, but in the attainment of Moksha or Nirvana. As their name implies, they are followers of the Jinas, or var-

quishers of vice and virtue, men whom they believe to have attained Nirvana, or emancipation from the power of transmigration. Like the Buddhists, they allow the existence of the Hindu gods; like them, too, they deny the authority of the Vedas, and ascribe a higher position to their Jinās than to the Hindu gods. The distinguishing feature of Jainism is its extreme tenderness regarding animal life; their rules as to avoiding the destruction of the minutest insect being most scrupulous. Their moral code is professedly similar to that of Buddhism, from which they have greatly borrowed.

The aboriginal tribes of Western India include Bheels, Kolis, Thakurs, Varlis, Ramoshis, Vanjaris, &c. The Census of 1891 gives the number of these for the Presidency as 766,772. The most numerous section of these classes is that of the *Bheels*. Like other aboriginal tribes, the Bheels seem to have lost their original and distinctive language, and speak Marathi, Gujarāti, &c. Among the depressed castes of Hindus the two most important as to numbers are the Mhars and Mangs. They are found all over the Marathi-speaking portions of the Deccan, and in some parts of the Nizam's dominions. The Mangs stand at the very bottom of the Hindu social scale. They are scavengers, messengers, musicians, &c. All these tribes and castes have practically adopted popular Hinduism as their creed, though different sections have their favourite deities and their peculiar ceremonies.

The Stations of the C.M.S. in Western India are:—

1. **BOMBAY CITY AND ISLAND** (pop. 821,764). Formerly one of a group of islands off the Konkan coast, Bombay has long been connected by causeways and breakwaters with the Island of Salsette, and so continuously with the mainland. In the beauty of its scenery, as well as in the commercial advantages of its position, Bombay is unsurpassed by any of the cities of the East. The approach from the sea reveals a magnificent panorama. The distance is closed by the barrier range of the Western Ghāts, while in the front opens one of the grandest harbours in the world, studded with islands and jutting precipices, dotted with the white sails of innumerable Native craft, and giving a secure shelter to fleets of merchant vessels of every nation; while the far-off shores are clothed with rich vegetation.

It is probable that no city in the world presents greater varieties of national types than Bombay. The Hindu, Mohammedan, and Parsi of course greatly predominate in mere numbers; but in the busy streets the characteristic dress of every oriental people may be seen. The chief trading-classes among the Hindus are the Banias of Gujarat, and the Marwaris of Central India. The Mohammedan population includes representatives from all the great countries that have embraced Islam—Arabs, Persians, Turks, Afghans, Malays, and Africans.

Not only by its commercial enterprise does Bombay vindicate its proud motto of *Urbs prima in Indis*. Its educational, political, and social activity has been equally great and remarkable. In no part of India has elementary education been placed on a sounder basis, while female education has made rapid strides throughout the Presidency.

For fifty years after it came into their possession, the English had neither church nor chaplain in Bombay, and it was not till a century later that any effort was made for the evangelization of the inhabitants. The first great step publicly taken to propagate Christianity on the western side of India was the founding of the Bombay Auxiliary of the Bible Society in 1813, by Sir Evan Nepean, the governor, who contributed Rs. 1000 to its funds. The first Protestant missionaries to arrive in Bombay (1813) were two agents of the American Board of Foreign Missions, and it was owing to the religious earnestness of the same governor that an order of the Supreme Government for their deportation was not carried out. It was not till 1820 that the Rev. Richard

Kenney landed in Bombay, as the first representative of the C.M.S. Among the many devoted men that have since then laboured in the missionary cause, in connexion with the various Protestant missionary bodies, one name stands pre-eminent. During fifty years, Dr. John Wilson, of the Free Church of Scotland, more than any other single influence, has left his mark for ever on its records; whether as philanthropist, educational pioneer, orientalist, or Christian missionary, his influence is an undying one. His appointment to the vice-chancellorship of the Bombay University, in 1857, was only a faint recognition of his ceaseless and varied labours; while twice within six months of the aged missionary's death, Lord Northbrook, then Viceroy, sought his counsel by letter on matters of gravest importance connected with the rule of India. Of a far different type of Christian missionary character, but no less distinguished by missionary zeal, was George Bowen, whose saintly life for over forty uninterrupted years bore testimony among the Heathen to the living power of the Christian faith.

The Church Missionary Society's operations in the Island of Bombay are very limited. Connected for many years with the secretaryship of the Mission, but since 1892 as the separate charge of a missionary, is the incumbency of an English church—the property of the Society. In the immediate neighbourhood of the mission-house in Girgaum, the church forms a helpful nucleus for the Society's influence; while the contributions raised in connexion with the European congregation worshipping there afford most valuable pecuniary aid to the work of the Society. In the same church assembles also each Sunday the Native Christian Marathi congregation.

Work among the Mohammedans—a noble but neglected field—has been carried on spasmodically. To this work only one missionary was for many years assigned; and even his labours were interrupted for considerable periods, and the various missionary agencies carried on by him came to a standstill in consequence of his enforced absence in Europe. Inquirers have been numerous during recent years, and in 1893 the Rev. J. G. Deimler baptized seven converts, who were Natives of Amritsar, Peshawar, Kashmir, Rampur, and Kerbela, the sacred place of the Shi'ah Mohammedans in Asiatic Turkey. A convert of 1891, Mirza Abdulla Beg, a former maulavi and a remarkable man, who has since died, was largely instrumental in bringing some of these to decide for Christ.

Another department of the Society's work in the island is the Robert Cotton Money School. Founded in 1836 in memory of the distinguished civilian and devoted Christian whose name it bears, the school has done valuable missionary and educational work; but larger and more costly rival institutions have now eclipsed it educationally as well as architecturally. It has on its rolls about 260 Native youths, chiefly Hindus. The Society has also a Christian girls' boarding-school, and other schools.

2. The NAsIK district covers an area of 5940 square miles, with a population of 843,582. The town of Nasik itself has a population of 24,429. Picturesquely situated on the Godavari, about thirty miles from its source, it ranks, as the scene of the misfortunes of Rama and Sita, among the most sacred places of Hindu pilgrimage.

The C.M.S. is practically the only missionary agency in this large and most interesting division. A mile or so west of Nasik is the Christian village of Sharanpur, founded in 1854 by the Rev. W. S. Price. Though its numbers have, through various causes, much diminished of late, it is still a valuable auxiliary to the work of the Society in Western India, not only on account of its schools and orphanage and normal classes, but also as affording a means, through its small farm, of training in agricultural work a certain portion of the children.

The African asylum, originally commenced in Bombay in 1853, for the reception and training of liberated slaves, was transferred to the village of

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Sharanpur in 1860, and carried on there till 1874, when the Government changed its arrangements for the disposition of these Africans—although as recently as 1889 several African girls rescued from slave dhows were sent to Sharanpur by the Government, there instructed and baptized, and sent to Frere Town in 1893. Between 1860 and 1874 about 200 Africans of both sexes were received and educated. Many of these returned to East Africa when the Christian settlement of Frere Town was founded. The African Christians who accompanied Dr. Livingstone in his last expedition, and brought his body to the coast, were brought up in this institution.

Farrar, Mengé, Dixon, Robertson, Price, Frost, Schwartz, and the two brothers H. C. and R. A. Squires, are some of the former missionaries whose names are most intimately associated with this Mission. The late Revs. Apaji Bapuji, Daji Pandurang, Sorabji Kharsadji, Buntar, and the Rev. Ruttonji Nowroji, among the Native Christian clergy, have also been connected with Nasik by either birth or education.

3. **MALEGAON**, although for administrative purposes included in the **Malegaon**—Nasik district, has been occupied by the Society as the head-quarters of its Khandesh Mission. Dhulia—the administrative capital of Khandesh proper—should undoubtedly be occupied as a chief station. Khandesh covers an area of 10,907 square miles, with a population of 1,460,851. In the whole of this vast district the C.M.S. is the sole missionary agency, and has had for years but one European missionary to work it, and this missionary, until the Rev. F. G. Macartney went there after furlough in 1887, often inevitably one of the most junior in the Mission. There are several small bodies of Native Christians scattered over the district. The Native Church lost in 1885 the faithful ministrations of the Rev. Shankar Nana and his wife, Parvatibai, converted Brahmans, who were for many years stationed at Malegaon. The death of both parents within a few months of each other, and the consequent removal of their children from the station, deprived the Mission of the bright example and admirable influence of a truly Christian family.

4. In the Poona and Junir districts the C.M.S. is responsible for a total population which amounts roughly to 500,000, of whom some 60,000 belong to the unsettled or aboriginal tribes (chiefly Kolis), and some 50,000 to the depressed and impure castes (chiefly Mhars).

POONA (population of the city, including cantonments, 161,390) shares with Bombay the honour of being one of the seats of Government. Under the Peshwas it was the capital of the Maratha Empire. The Society has recognized the important advantages which Poona affords for missionary and educational purposes, by placing there the Divinity School for the Western India Mission. The Rev. R. A. Squires opened a Divinity Class in 1882, but it was discontinued from 1884 till 1889 in consequence of his temporary removal to Bombay. Two students were ordained in 1893. A gift of 2000*l.* has been placed at the disposal of the Committee to provide the necessary buildings by the Misses Cosway, in memory of Lady Cosway, whose father, Mr. Simon Halliday, resided many years at Bombay. At Poona the late Rev. Sorabji Kharsadji, one of the earliest converts from Parsiism to Christianity, laboured during the later years of his life as an honorary missionary of the Society. He was led to Christ while a pupil at the Robert Money School, Bombay, by the Rev. G. M. Valentine in 1841, and died in 1894. He published in two parts a Gujarati work, "A Comparison of Zoroastrianism with Christianity." Mrs. Sorabji conducts, in connexion with the Z.B.M.M., the Victoria High School at Poona; and one of their daughters is a graduate of the University of Bombay.

JUNIR (pop. 11,905) lies about 100 miles from Nasik and 56 miles from Poona. The district was first occupied in 1843. With a population courteous and willing to listen, and influenced to

no small degree by the advance of education and the diffusion of Western ideas; with a climate unsurpassed in the Presidency, beautiful scenery, and monuments of the deepest interest; and entirely dependent for missionary influences upon the Society as they are,—it is a matter for profound regret that this Mission should have been practically deserted from time to time, and never occupied as its claims deserve.

5. **AURANGABAD** is in Hyderābād, the Nizam's Dominions, and under the episcopal supervision of the Bishop of Madras. Hyderābād (82,698 square miles) may be roughly described as nearly of the same size as the Island of Great Britain, with a third of its population (11,537,040, exclusive of the Berars). The Mission has been carried on since 1870 under the exclusive superintendence of the Rev. Ruttonji Nowroji, a Parsi convert baptized in 1856, who has baptized there upwards of 1400. Mr. Ruttonji paid a visit to England in 1893. Through his faithful and zealous efforts the Mission has been greatly extended. Though the converts have been chiefly from the outcaste body of Mangs, yet there have also been interesting accessions from other bodies as well. There are now little churches gathered together in a large number of the surrounding villages, while active and continuous evangelistic work is carried on throughout the whole district.

For some time, from 1860 to 1876, and from 1883 to 1892, the Society endeavoured to work in the Berars, the districts (area 2809 **Buldana**. square miles, and population 481,021) assigned by the Nizam of Hyderābād in 1853, and again in 1860, to the British Government, to yield 320,000*l.* for the maintenance of a contingent; but the Committee were not able to supply a European missionary, and eventually the native catechist who had been stationed at Buldana was withdrawn.

Contiguous to the Aurangabad Mission of the C.M.S. is the Free Church Mission of Jalna, which was superintended by the late Rev. Narayan Sheshadri. Though nominally a Mohammedan state, the Native Christian body enjoys in the Nizam's Dominions a perfect toleration, and missionary operations are permitted without any open indication of hostility.

The other *Protestant missionary agencies*, according to the Decennial **Other** Statistics of 1890, carrying on their efforts in the Presidency **Missions**. are—(1) The Marathi Mission of the American Board of Missions, inaugurated in 1813, and labouring in Bombay and Ahmadnagar; (2) The London Missionary Society, at Belgaum, occupied in 1820; (3) The Mission of the Established Church of Scotland, commenced in Bombay in 1825; (4) The Free Church of Scotland Mission, founded by Dr. Wilson and his colleagues at the time of the disruption, and carrying on operations in Bombay, Poona, Nagpur, and at several other places; (5) The Basle German Missionary Evangelical Society, in the south, dating from 1837; (6) the Diocesan Branch of the S.P.G. (founded in 1825), working at Bombay, Kolhapur (occupied 1870), Poona (1871), Ahmadnagar (1870), Dapoli (1872); (7) The Irish Presbyterian Mission in Gujarāt, where it took up (in 1841-59) work initiated by the Baptists and the L.M.S.; (8) The American Methodist Episcopal Mission, established in 1872, with stations at Bombay, Poona, Baroda, Ahmadabad, &c.; (9) The American Presbyterian Board at Kolhapur, &c.; (10) the Salvation Army, chiefly in Gujarāt; (11) the Zenana Bible and Medical Mission, which carries on female missionary work in Bombay, Nasik, Poona, Thana, Ahmadnagar, Aurangabad, Jalna, Indapur, Bhandara, and Sholapur.

STATISTICS 1894.—C.M.S. WESTERN INDIA MISSION.

European Missionaries: Clergy, 13; Lay, 2; Wives, 13; Lady, 1. Natives: Clergy, 4; Lay Agents, Male and Female, 51. Native Christian Adherents, 2535; Communicants, 1130. Schools, 33; Scholars, 1713.

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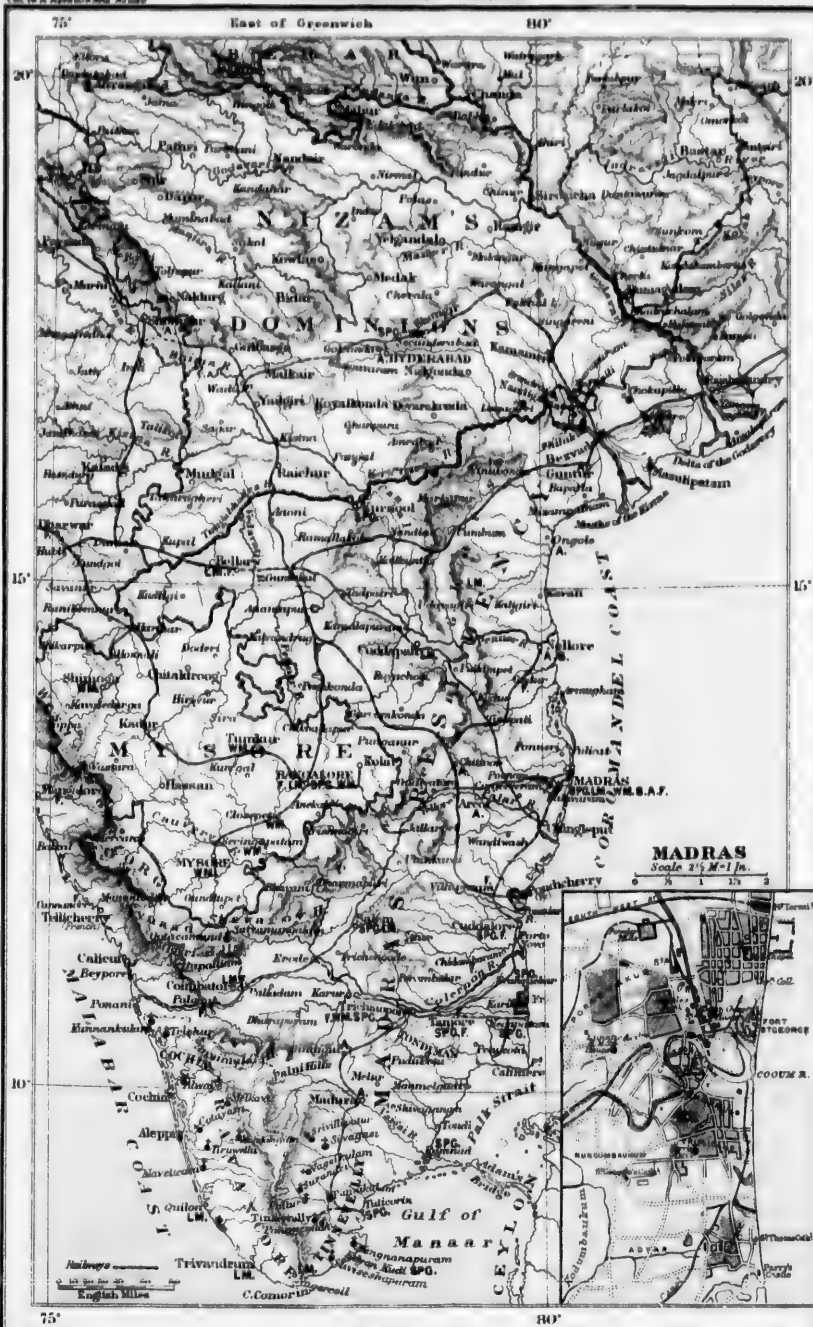
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Stations of the Church Missionary Society

Other Missions
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 L.M. London
 W.M. Wesleyan Methodist
 S. Scotch
 A. American
 F. Foreign

Smith's Geog. Establishment, London.

SOUTH INDIA MISSIONS.

The Coromandel coast—*i.e.* the eastern coast of Peninsular India, fringing the Bay of Bengal—is interesting as being the earliest point of contact, politically, between England and India. The first acquisitions of the East India Company as a trading body (except the factory of Surat, 1611) were made on these shores during the 17th and 18th centuries. The Carnatic, as the south-east of India was then called, was also the chief scene of the struggle between the French and English for ascendancy in India, which resulted in the entire expulsion of the former, their only possession now being the town and district of Pondicherry.

The Madras Presidency grew by accessions of territory from the Nizam of Hyderabad, and from Mysore; and it now comprises a total area of 141,189 square miles, about the size of Norway, besides 9609 square miles of protected states, of which Travancore is the largest. Its population, under direct British rule, is 35,630,440, and in the protected states, 3,700,622. At the previous census in 1881, Madras showed a population less by 2 per cent. than in 1871, owing to the famine of 1876-8, which swept off three millions of people. In the Presidency proper, about 14 millions speak Tamil; 13½ millions, Telugu; 1½ million, Canarese; 2½ millions, Malayalam; 1½ million, Uriya; about a million, various hill dialects; besides which the Mohammedans of the towns (two and a half millions) speak Hindustani. In Travancore and Cochin two millions speak Malayalam, and half a million Tamil. In Mysore three and a half millions speak Canarese, more than three-quarters of a million Telugu, a quarter of a million Hindustani, and 159,392 Tamil. Most of these are Dravidian languages; and there can be little doubt that, excepting the three highest castes, the Brahman, Kshatriya, and Vaisya or Chetti, numbering together some two millions, who are probably Aryan, and also a few thousand Kolarian hill people, almost the whole population of South India is Dravidian in origin.

The religious statistics are as follows:—Hindus, 31,998,309; Mohammedans, 2,250,386; Christians, 865,528; Buddhists and Jains, 28,461; Animistic religions (forest tribes, &c.), 472,898; others, 14,948. Of the Christians, about 825,424 are Natives; and of these, 549,051 are returned as Roman Catholics. These are mostly the descendants of the converts made by the Jesuit missionaries of the 16th and 17th centuries. Many of them belong to the Paraver or Fisherman caste (they have never been called upon to abandon caste distinctions), and in mental ignorance and moral degradation they are scarcely to be distinguished from the surrounding Heathen—from whom, in fact, they have never really been severed. Wherever they preponderate, the educational percentage among the "Christians" is low. For instance, the Census Report of 1871 said of Tanjore, "The Christian population is badly educated, as is usually the case where Roman Catholics preponderate;" and similar remarks are numerous in the official pages. The contrast exhibited by Tinnevely, where Protestants are numerous, will appear in our article on that Mission.

If to the territories under direct British rule we add the Native States of Mysore, Travancore, and Cochin, we obtain a total of Native Protestant Christians for South India, in 1890, of 365,912.

It has already been mentioned (page 97) that the first Protestant missionaries to India went to the south-eastern coast, as the earliest Roman Catholic missionaries had gone, two centuries before, to the south-western coast. Tranquebar, the Danish Settlement, was occupied in 1706, Madras in 1726, Cuddalore in 1737, while at Tanjore and Trichinopoly, then under independent native rule, schools and congregations were built up gradually.

MADRAS



The leading missionaries were—Ziegenbalg and Plutsch (1706-19), Schulze (1719-42), Sartorius (1730-38), Fabricius (1740-91), Schwartz (1750-98), Kohlhoff the elder (1757-90), and, somewhat later, Gerické, Jænicke, and the younger Kohlhoff (1787—1844). The decline of these Missions in the early years of this century has been already noticed. The Danish Mission at Tranquebar was assisted, not only by the S.P.C.K., but, for a short time, by a small monthly grant from the C.M.S. Corresponding Committee at Calcutta (which then had a little money, but no men); and the first two C.M.S. missionaries sent to India, Schnarré and Rhenius, were appointed to Tranquebar in the first instance, though afterwards moved elsewhere. But the work in these districts did not revive till the S.P.C.K. transferred it bodily to the S.P.G. in 1826. The latter Society continued for some years to employ Lutheran missionaries, and Mr. Sherring ("Hist. Prot. Missions in India") bears testimony to the good work they and their English successors did. In later years the number of adherents declined, owing to the influence of the Leipsic Lutheran Society, which avowedly welcomed proselytes from other Missions, and attracted both them and the non-Christian population by sanctioning caste and certain heathen customs, notwithstanding earnest appeals from almost all the other Protestant Societies in South India. Nevertheless, the S.P.G. Missions are still the most extensive in the Madras Presidency, not only geographically, but, except those of C.M.S. (whose figures are so large in Tinnevely and Travancore) in the number of adherents. Besides the 38,000 converts in the S.P.G. Mission in Tinnevely, there are more than 15,000 scattered over the provinces or districts of Bellary, Cuddapah, Madras, Arcot, Tanjore, Trichinopoly, &c., and in Mysore. The Society also has a station at Secunderābād, the *quasi*-suburb of Hyderābād, the capital of the Nizam's Territory.

The other principal Missions are those of the London Missionary Society in Bellary, Cuddapah, Mysore, Salem, &c., with 12,000 adherents, and in South Travancore with 45,000; of the Wesleyans, chiefly in Mysore and around Madras, with over 4000 adherents; of the Lisle Missionary Society on the Malabar coast, with nearly 8000 adherents (some of them within the Bombay Presidency); of the Leipsic Society in Madras, Arcot, Tanjore, Trichinopoly, Madura, &c., with 13,000 adherents; of the American Board in Madura, with 13,000 adherents; of the American Dutch Reformed Church, in Arcot, &c., with 6000 adherents; and two important Missions in the northern districts of the Presidency, Nellore, Kistna, Godāvāri, &c., viz. the American Baptists and the American Evangelical Lutherans, who have had large ingatherings of late years, the former claiming now over 90,000 adherents in Nellore, and the latter 13,000 in Guntur, &c.

The C.M.S. Missions in South India are in four groups, viz. Madras, with the Nilgiris; the Telugu Mission in the Kistna and Godāvāri districts; Tinnevely; and Travancore and Cochin.

MADRAS AND THE NILGIRIS.

It would not be easy to find a less promising spot for a centre of commerce and a seat of Government than the site of Madras. Its port is a mere open roadstead, unprotected from the N.E. monsoon, and the shore fringed with the heavy rolling surf which has become famous; while inland, a flat sandy wilderness extends in every direction. Yet here the East India Company built Fort St. George in 1639. That station developed into the city of Madras, which now covers an area of twenty-seven square miles, stretching nine miles along the shore, with an average breadth of three miles, and contains a population of 452,518. It is, in fact, not so much a city as an aggregation of no less than twenty-three towns and villages, with European residences in large park-like enclosures filling up the intervening spaces. The largest of

City of
Madras.

these townships is *Black Town*, and next comes *Triplicane*, the chief Moham-
medan quarter. The other principal suburbs or quarters are—*Vepery*, in
which is situated the church which was for many years in the eighteenth
century the scene of the ministry of Fabricius; *St. Thomé*, the tradi-
tional site of the martyrdom of the Apostle Thomas (see *supra* page 95);
and *Chindadrepettah*. In population, Madras stands third of the cities of
India, after Calcutta and Bombay.

Schulze was the first to begin missionary work in the city, in 1726; and
Madras in 1730 the S.P.C.K. sent Sartorius to take charge of the Mis-
sion. Perhaps the greatest obstacle in those days was the utter
century. godlessness and gross immorality of the European community.
It was fashionable to attend church on Christmas and Easter Days, but at
no other time: and on those festivals the Natives would crowd to see the
strange spectacle of Christians "making pujah." Not a Bible was sold
in Madras prior to 1809, and scarce a copy was to be found in the city;
and when, about that date, an effort was made to establish a Bible Society,
it was peremptorily forbidden by the Governor.

There has been a great change in the present century. The Decennial
Statistics of 1890 give 1 mission stations in Madras City, and
Madras Mission, 17 in the environs (Chingleput district). There were nearly 6775
Native Christians, of whom 1872 were connected with C.M.S., 456
with S.P.G., 1192 with the Leipsic Society, 412 with the Wesleyans, 519 with
the L.M.S., 301 with the Church of Scotland, and 796 with the Free Church.
These two Scotch Missions take the lead, as at Calcutta and Bombay, in the
great department of Christian education. The Madras Christian College
especially, which is worked by the Free Church, but aided by other Societies,
including C.M.S., holds a position almost unique for the high distinctions
gained by its students in the University Examinations, and for the conse-
quent influence which brings to it young Christian Natives from all parts
of South India. It was founded by the Rev. John Anderson in 1837,
and under him and his successors many boys and youths of the highest
classes were won to Christ. The present Principal, the Rev. Dr. W. Miller,
stands in the front rank of Indian educational missionaries.

The C.M.S. Mission at Madras was begun by Rhenius in 1814, as already
mentioned; but several years elapsed before much systematic
C.M.S. Mission, work was done. In 1833, the Rev. John Tucker, Fellow of
Corpus Christi College, Oxford, went out as Secretary to the
C.M.S. Madras Corresponding Committee, in connexion with which office he
conducted the English services in the mission church at Black Town (known
as "Tucker's Chapel"); and around him was quickly gathered a remarkable
band of Christian laymen, officers and civilians, including J. F. Thomas, who
became Secretary to the Madras Government, General Browne, General Clarke,
&c., some of whom were brought to Christ by his instrumentality. Under
them the Society's South India Missions were largely extended, and the city
of Madras itself shared in the benefit. Mr. Tucker returned home in 1847,
and became Secretary of the Society, which office he held for five years.
The Madras Secretariat has been since held by, among others, Ragland,
Royston (late Bishop of Mauritius), W. Gray (afterwards Secretary in
London), J. Barton, and David Fenn. The Bishops of Madras have been
successively chairmen, and to the present Bishop, Dr. Gell, in particular,
the missionary cause, and more especially the C.M.S., are deeply indebted.
Another important influence at Madras, for a time, was that of the Divinity
Class, carried on by the late Rev. J. H. Gray from 1837 to 1847. Several
leading Native clergymen were trained by him; but the work came to an
end when separate institutions were opened in Tinnevely and Travancore.
It was, however, revived in 1884, under the Rev. Henry D. Goldsmith, for
the higher classes of educated Natives. Several of the students have passed
creditably in the Oxford and Cambridge Preliminary Theological Examina-
tion for Holy Orders, four having been placed in the first class. Greek

and Hebrew are studied, and a Greek Testament prize offered by the Bishop of Madras has been won on several occasions.

Except the above-named Divinity Class, and the special agencies for Mohammedans to be referred to below, the Madras Mission now occupies the unique position of being entirely carried on by Natives. The pastoral, educational, and most of the evangelistic work for Hindus is conducted

by the Madras Native Church Council, of which the late Native Church, Rev. W. T. Saththianadhan, B.D., was for many years the chairman. There are four pastorates, each with its native pastor.

The Southern Pastorate includes the congregations at Zion Church, Chintadrepettah, and at Trinity Chapel (known as "John Pereira's," from the previous owner of the land on which it is built); the Northern Pastorate includes those in Black Town and Pulicat; the Mount Pastorate takes in St. Thomas' Mount; and the Poonamallee Pastorate has several congregations in the southern environs of Madras. The agents of the Council consist of four ordained pastors, seven catechists and readers, and eighty-two schoolmasters and mistresses; and there are thirty-one primary schools, one high and one middle school under its administration. Together, the Christian community comprises some 2100 souls, of whom 1000 are communicants. The yearly Reports of the Pastorates describe the services, Bible-classes, lecture meetings, discussion meetings, literary classes, temperance work, &c. In connexion with the Southern Pastorate is a Preachers' Association, whose members preach in the streets of Madras, and occasionally visit other towns.

Among other agencies are—(1) A Native clergyman is employed by the Society as a missionary to the educated Hindus. (2) There is an institution called the Chintadrepettah Christian Association, started in 1881, now numbering eighty members, the Secretary of which is a Native Christian layman, a graduate of Madras University. It is a Literary Institute for educated Native Christians, with the reading-room, library, lectures, and discussion classes so familiar in England; but the Madras Society sets an example to English Institutes by the character of

its public lectures, if we may judge by the titles of them in one of the courses—"God," "Man," "Revelation," "Atonement," "Death," "Resurrection," "Judgment." (3) There are important girls' schools, supported by the C.M.S. and by the C.E.Z.M.S., which were opened by the late Mrs. Saththianadhan, and are now carried on by her daughter-in-law.

The Rev. W. T. and Mrs. Saththianadhan, whose names have been mentioned above, were both remarkable persons. The former was converted to Christianity while a student at the C.M.S. Anglo-Vernacular School at Palamcottah, under Mr. W. Cruikshanks, a blind Eurasian teacher of singular force of character. Mr. Saththianadhan's labours in Madras began in 1863, and continued till his death in 1892. Bishop Gell gave a proof of the estimation in which he held him by appointing him one of his examining chaplains, and on the Bishop's recommendation in 1884 the Archbishop of Canterbury conferred on him the degree of B.D. The Senate of the Madras University elected him to a Fellowship. Mrs. Saththianadhan was the daughter of John Devasagayam, the first Native clergyman of South India. Zion Parsonage became a centre of influence of a most important kind, and the home was a model Christian minister's household. Mr. and Mrs. Saththianadhan visited England in 1878.

The Mission to the Mohammedans is quite distinct, the language being not Tamil, but Hindustani. Its nucleus is the Harris School, established in 1856 by means of a legacy left by the Hon. Sibylla Harris, daughter of the hero of Seringapatam, and situated close to Triplicane, the Moslem quarter. The instruction is given in Hindustani, Persian, Tamil, and English. The Mohammedans in India have been slow to perceive the advantages of education, and have taken the lowest place in

by the Bishop

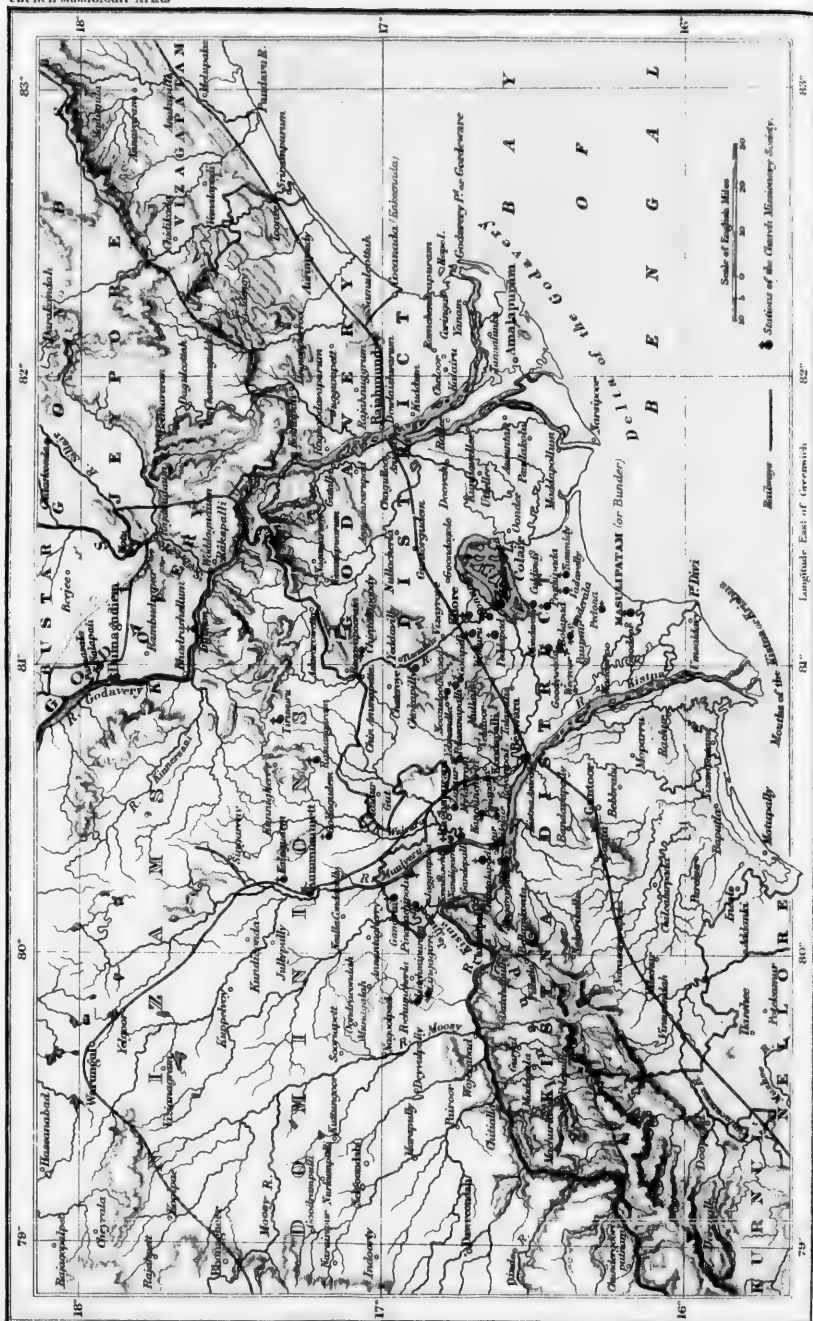
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educational statistics; and the Harris School was long carried on under much discouragement owing to the paucity of scholars. Subsequently it made great progress, until in 1884, in consequence of a converted maulavi from Hyderabad having joined the C.M.S. Madras Mission, and greatly excited the Mohammedans of the city by his zeal and courage, a *fatra* (decree) was issued by their leaders forbidding all boys to attend the school. It has since, however, revived; and it is now not limited to Moslems, but is open to Hindu youths also. Besides this school, active work among the Mohammedans is carried on by means of lectures, visiting, &c. At the invitation of missionaries of the S.P.G., L.M.S., and other Societies, the Rev. Malcolm G. Goldsmith has visited cities outside the districts occupied by the C.M.S., e.g. Arcot, Bangalore, Bellary, and Hyderabad, for the purpose of preaching in Hindustani to the Mohammedans there. He spent several months at Hyderabad in 1891-2, and again, in 1894-5, at the request of the Bishop of Madras.

In connexion with the Madras Mission, work was commenced in 1870 by native agents on the Nilgiris, at Ootacamund, the well-known hill sanatorium. In 1893, the Rev. A. H. Lash was sent to occupy this station. There are small congregations, schools, &c., at Coonoor, and on the Wynnad plateau, as well as at Ootacamund, the Native (Tamil) Christians numbering about 870, of whom nearly one-half are communicants. An interesting work was commenced in 1890 among the Todas, an aboriginal tribe living on the Paykarai Hills. This work was initiated by the late Miss Wallinger, honorary missionary of the C.E.Z.M.S.

TELUGU MISSION.

Telugu is the name not of a country or district, but of a race and a language. "Telugu." The word is perhaps a corruption of *Trilinga* = three lingams. There is a tradition that the god Siva, in the form of a *lingam* (his well-known symbol), descended upon three mountains; and that hence the country bounded by them was called *Tri-* or *Te-lingana*, and the people Telinga or Telugu. The Telugu language is Dravidian, but there are many Sanscrit words in it. Its peculiarly soft and musical sound has obtained for it the name of the Italian of India. Among the Indian languages enumerated in the article on India, Telugu stands third in respect of the numbers speaking it—about 19 $\frac{1}{4}$ millions—being only surpassed by Hindi and Bengali.

The territory of which Telugu is the vernacular stretches along the eastern coast of India, from the city of Madras northward for 500 miles; and from east to west into the heart of the peninsula, in some places reaching 300 miles from the sea, in others but a narrow strip along the coast. It comprises an area of 100,000 square miles, the larger portion of which is under direct British rule, and forms part of the Madras Presidency, including the districts of Ganjam, Vizagapatam, Godavari, Kistna—these four called the "Northern Circars;" also Nellore, Kurnul, part of Bellary, Cuddapah, and part of North Arcot. Telugu is also the language of the eastern portions of the Nizam's dominions and Mysore. The greater part of this territory was once included in the important kingdom of Telingana, which gave rulers to the Kandian country of Ceylon, and conquered Madura and other parts of the Carnatic, leaving there Telugu colonies which continue to this day. It afterwards belonged to the Nizam, the powerful Mohammedan ruler of Hyderabad. By him the Northern Circars were given in 1754 to the French, from whom the English took them a few years after; and the more southern districts were ceded by him to the British Crown at different times.

In the 17th century, however, the East India Company had a factory at Masulipatam, the largest town on the whole eastern coast of India from Madras to Calcutta, and mentioned as a flourishing place by Marco Polo in the 14th century. Its name is corrupted from



Machli-putnam, *Fish-town*. By the natives it is called Machli-bunder, *Fish-harbour*, or, colloquially, Bunder, *the harbour* (so *Havre*). Its population now is 38,000. Masulipatam is the centre of the Church Missionary Society's field of labour among the Telugu people.

The Kistna (or Krishna) and Godavari rivers may be regarded as the characteristic physical feature of the country. Both rise in the Western Gháts, within but a short distance of Bombay and the Indian Ocean; but the slope of the tableland being from west to east, they both flow right across the Indian Peninsula, and fall into the Bay of Bengal, each with its mouths forming an extensive delta. Forty years ago these two rivers were a peril to the country rather than a blessing. In the rainy season they would fill in a few hours and overflow their banks, sometimes sweeping whole villages away. Then, as the waters subsided, they ran bodily down to the sea, leaving a desert behind them; and the river-bed would be almost bare, and the banks barren, until the rains again set in. But the irrigation works designed and executed by Sir Arthur Cotton have turned the furious streams into ministering angels, bringing plenty to millions. Colossal *anicut*s or dams were, with immense labour, thrown across the Godavari near Rajahmandri, and across the Kistna at Bezváda, and the waters thus confined are now carried by means of canals over the whole country. The contrast between the two deltas when the Godavari had been thus treated, but not the Kistna, has been graphically described by Mr. Lushington, when Collector at Masulipatam. In the month of May he was encamped by a large branch of the Kistna. The stream was a bed of sand; no signs of vegetation were to be seen; the cattle were dying of starvation; and he "hoped never again to see so much poverty and wretchedness." From thence he proceeded into the Godavari district, and when encamped thirty miles from the river, an abundant stream brought from it flowed past his tent, and numerous boats, laden with the produce of the neighbourhood, passed to and fro. The Kistna and Godavari territories are now among the great grain-producing districts of India.

But Great Britain possessed the country for nearly a century before the two rivers were thus utilized to the conversion of a wilderness into a garden; and not much less time elapsed before the Church of England thought of turning the moral wilderness into a garden of the Lord by conveying to it the water of life. The London Missionary Society began work at Vizagapatam, further to the north, in 1805; but not till 1841 did the Church Missionary Society enter Masulipatam on its list of stations.

Some of the last prayers of Bishop Corrie, who died in 1838, were put up in behalf of this neglected part of the Diocese of Madras; and just at that time a fund of 2000*l.* was being raised on the spot by some of the English civil and military officials, to found a missionary school at Masulipatam. In the meanwhile the Lord of the harvest had been preparing the instruments for the work. Robert Noble, of Sidney Sussex College, Cambridge, and Henry Watson Fox, of Wadham College, Oxford, had, each in his own heart, long been considering the call of God to missionary labour abroad; and in 1840, at Brighton, there came into their hands, in different and independent ways, a letter from the Rev. John Tucker, then C.M.S. Secretary at Madras, urging the claims of a people neglected for eighty years, and concluding, "This is the last attempt that will be made: everything is ready except the missionary." Noble at once agreed to go and start the proposed school, and Fox to give himself to evangelistic preaching; and on March 8th, 1841, two of the most devoted missionaries ever entered upon the Society's roll sailed for India.

Fox, however, was not permitted to labour long in the field. For three or four years he went in and out among the people, preaching and teaching diligently, but was twice driven home by ill-health, and died in 1848, leav-

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ing a bright example behind him. Noble remained at his post, and persevered in his original task, for twenty-four years without once returning to England, and died at Masulipatam in 1865.

The school established by Robert Noble, which during his lifetime was known as the English School, and now bears his name—the Noble College—was designed to impart an English education to youths of the respectable classes of Hindu society, but to do so on avowedly Christian principles, daily instruction in the Scriptures forming an essential part of the curriculum. What the Scotch missionaries were so admirably doing in the Presidency cities, Duff at Calcutta, Anderson at Madras, and Wilson at Bombay, Noble proposed to do for the Northern Circars. The school speedily achieved marked success.

In memory of H. W. Fox, who was a Rugby boy under Arnold, a Rugby-Fox Memorial Fund was started for the purpose of providing a second master for the School, to which fund over 13,000*l.* was contributed between 1850 and 1895. The first annual "Fox sermon" was preached in Rugby School Chapel on November 1st, 1848, the Society's Jubilee Day, by the then head-master, Dr. Tait (afterwards Archbishop of Canterbury); and one of the boys who heard that sermon, John Sharp (now a Secretary of the British and Foreign Bible Society), was himself subsequently Rugby-Fox Master at Masulipatam under Noble, and succeeded him as Principal. The Rev. E. N. Hodges (now Bishop of Travancore and Cochin) succeeded Mr. Sharp, and he was succeeded by the Rev. C. W. A. Clarke, the present Principal. The School was raised to the rank of a College, preparing men up to the B.A. degree, in 1893. In the same year, in November, the jubilee was celebrated, and among the "Old Boys" who took part in the proceedings and bore testimony to Mr. Noble's influence, one was the Public Prosecutor of Masulipatam, another was the Master of the Hindu High School in the same town, a third was the Mathematical Master in the College, and a fourth was a clergyman and graduate of Madras University. A series of banquets was held by Brahmans, Vaisyas, Sudras, Mohammedans, and Christians in different parts of the town, and a procession through the town was made, headed by a huge elephant lent by the Rajah of Chullapalli. On the third day of the celebrations the Masulipatam congregation gathered round Noble's grave and sang, "Jesus shall reign where'er the sun."

But it is by its results as a missionary agency that the College will be judged. It pleased God to give Robert Noble fruit of the
Its converts. choicest sort. Five of his pupils, brought to Christ through his instrumentality, have received holy orders, viz. the late Revs. Ainála Bhushanam, Manchála Ratnam, and Jani Alli. and the Revs. Gánugapáti Krishnayya and Atsanta Subaráyadu. Others are working faithfully as teachers and evangelists. In a memorable speech at the C.M.S. Anniversary, 1883, the late Rev. A. W. Poole (afterwards first English Bishop in Japan), who was for a time Rugby-Fox Master, said:—

"It was Robert Noble's aim so to reach men of power among the Natives that they should be the pillars of the Native Church when he had passed away. In this view it is impossible to over-estimate the importance of these conversions, whose number seems so small. Exactly opposite to the Noble School there stands the Native court-house. The judge, who daily administers impartial justice in the name of the British Government in that court-house, is a converted Brahman from the School. The magistrate in the adjoining district is another; the minister of the Native congregation and missionary in charge of the district of Masulipatam is another; two of the head-masters of our Anglo-Vernacular Schools and seven assistant-masters in those schools are all men brought to the knowledge of God in the Noble High School of Masulipatam. One of them edits the Native Christian magazine. All our translating, writing, teaching, guiding and directing the work of the Native Church, is in the hands of that small but steadfast community."

Nine of the converts in Noble's lifetime were Brahmans, one a Vellama (the highest Sudra caste), and one a Mohammedan. The importance of these conversions may be gathered from one fact, viz. that when the first

two, Ratnam and Bhushanam, were baptized in 1852, the numbers attending the School fell instantly from ninety to four, and that it took two years to regain the former figure. In a different aspect, their importance is shown by another fact, viz. that when the second conversions took place in 1856 the School suffered only for three or four months, and that on subsequent occasions the effect was still less. The objection was sometimes urged against the School, that it fostered caste feeling by being limited to caste boys. But how entirely caste was renounced by those who were the real fruits of Noble's work was shown at his funeral, when his body was borne to the grave by six Christians—an Englishman, and five others who had been respectively a Brahman, a Vellama, a Sudra, a Pariah, and a Mussulman.

Although Fox began evangelistic work, some years elapsed before this branch of the Mission was at all developed. In the meanwhile, vernacular schools for the humbler classes were carried on, and a valuable boarding-school for girls, the latter under the charge of Mrs. Sharkey, wife of a zealous East-Indian missionary who laboured from 1843 to 1867. She survived her husband, and died in 1878 after thirty-one years' service. In 1861, twenty years after the landing of Noble and Fox, there were but 260 Native Christians. Ten years later they had risen to 1700, and in 1894 to 11,356. The rapid increase latterly is chiefly owing to a general movement towards Christianity on the part of the Málas, a numerous out-caste people, the Pariahs of the Telugu country. This movement began in the districts south of the Kistna, worked by the American Lutherans, and then spread to the north side of the river. One of the first C.M.S. converts was a man named Venkayya, of Raghavapuram, whose story is very remarkable, his mind having been strangely prepared to receive the Gospel before he came across any missionary. He was baptized by the Rev. T. Y. Darling in 1859, and by his own influence and exertions brought many families of his fellow-Málas to place themselves under Christian instruction. (For the story of Venkayya, written by Mr. Darling, see *C.M. Intelligencer* for December, 1892.)

The three chief towns now occupied by the Society are—*Masulipatam*, where, besides the Noble College, there are a Preparandi Institution for training Native Christian agents, and a Girls' Boarding School, which bears the name of the Sharkey Memorial School, under the Rev. J. E. and Mrs. Padfield respectively; *Ellore* (pop. 29,382), forty miles to the north; and *Bezwáda*, to the N.W., at the great anicut on the Kistna. Both at Ellore and Bezwáda there are good Anglo-Vernacular Schools. All three stations are the centres of an extensive work among the surrounding Málá villages. So also is *Raghavapuram*, a village higher up the Kistna, near the borders of the Nizam's country. *Kummamett* is within the Nizam's dominions, and was first occupied by a European missionary in 1888.

A hopeful beginning has been made in the direction of self-government and self-support. The Telugu Provincial Native Church Council held its first meeting in 1876, and, for the first time in this part of India, Christians who had been Brahmans, Sudras, and Málas met together in consultation on Church affairs. The congregations in and around Masulipatam, Ellore, Bezwada, and Raghavapuram, are arranged in Pastorates in connexion with District Councils, of which the station missionaries are the Chairmen. In addition to the highly-educated Native clergymen above mentioned, the first three pastors from the Málá converts were ordained in 1884.

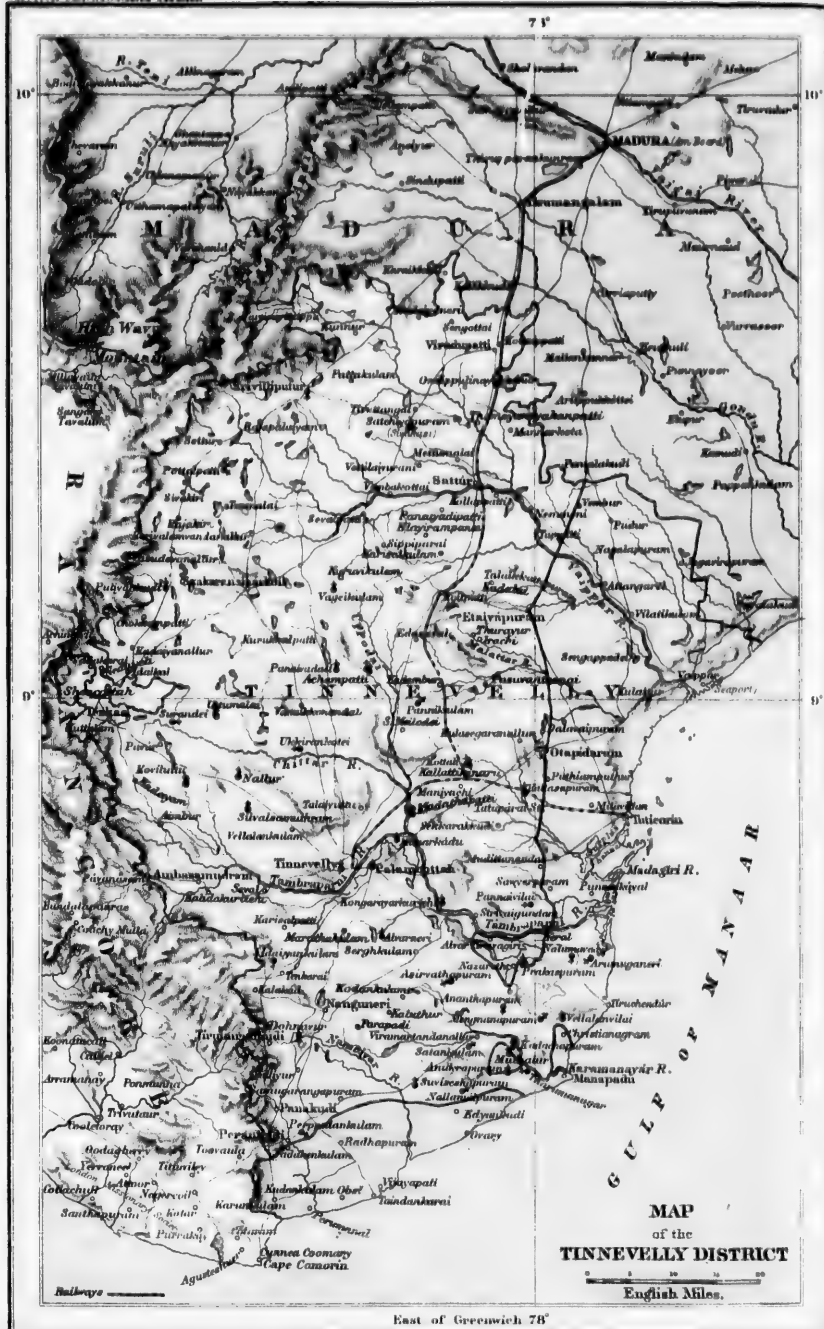
At an outlying station, *Dummagudem*, more than 100 miles up the Godáviri Godáviri is the headquarters of the Koi Mission. The Kois are a wild hill-tribe, a branch of the great Gónd nation. When Sir A. Cotton was engaged on the irrigation works already referred to, in 1860, he wrote to the Society, and urged that efforts be made to evangelize the timid Kois, before, through the growing inter-

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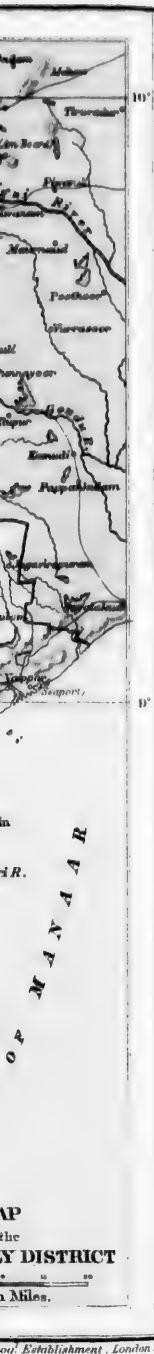
course fostered by the increased facilities of communication, they became Hinduized. Meanwhile Captain (now General) Haig, who was in command of the engineer staff at Dummagudem, had begun a prayer-meeting for the express purpose of pleading with God on behalf of the Kois; and an evangelist had been provided in the person of a Rájput named Indukuri Vencátarama Rázu, the head of the Commissariat department of the newly established works, who had been brought to a saving knowledge of the truth through reading a Bible Captain Haig had given him. Rázu was baptized in August, 1860, and at once began to preach the Gospel with remarkable energy, building a large room for services at his own expense. In 1863 he resigned his post to devote himself wholly to evangelistic work, and in 1872 he was admitted to holy orders. Several C.M.S. missionaries in succession were appointed to Dummagudem, but one after another was driven away by ill-health, and the whole burden of the Mission was frequently borne by Rázu alone. The Rev. J. Cain, however, has been permitted to labour there since 1873; and Mrs. Cain, an Australian lady (the first of a succession of devoted helpers sent to India by the Rev. H. B. Macartney, of Caulfield, Melbourne), has won her way to the hearts of the women. In 1881, during Mr. and Mrs. Cain's furlough, General Haig himself went to India and superintended the Mission. The work, however, has been more successful among the Hindus than among the Kois.

Valuable literary work in the Telugu language has been done by the Society's missionaries. They have shared in the preparation and revision of the Telugu Bible and Prayer-book, and the Rev. J. E. Padfield has translated Paley's Evidences, the S.P.C.K. Commentary on the New Testament, the History of the Church to the Council of Nicæa, the "Book of Common Prayer, its History and Contents," and an Exposition of the Thirty-Nine Articles, all these translations being published by the S.P.C.K.

TINNEVELLY.

The District of Tinnevely, and the Native State of Travancore, together occupy the southern point of the Indian Peninsula. Cape Comorin itself is within the boundary of Travancore, but the mountain-chain of the Western Gháts, which runs from that promontory northward, divides the two territories, Tinnevely being on the eastern side. The district is about 100 miles from north to south, and 70 from east to west, and its area is 5387 square miles, or about the size of Yorkshire, with a population of 1,916,095.

Tinnevely is divided into two unequal parts by the river Tambiravarni ("copper-coloured river"), which, rising in the Gháts, flows eastward, passing between the towns of Tinnevely and Palamcottá (the former the native city, with its huge temple of Siva, the latter the English station and fort), and falls into the Bay of Bengal a little south of Tuticorin. The course of this fertilizing stream is marked by a belt of rich land, presenting the brightest green hues, and producing two crops of rice in the year. To the north the country is well cultivated, rice and cotton being the staples; but to the south, bordering on the Indian Ocean, stretches a vast sandy plain, of a fiery-red colour, with a few oases here and there, where, the water lying near the surface, the peasants have been able to reclaim the land. This plain is covered in every direction by groves of tall, straight, stiff palmyra trees, the only vegetation which the sandy soil will support. While all around is parched and arid, this tree strikes its root forty feet below the surface, gathers up the moisture, and daily gives forth quantities of sap, which, being collected in small vessels and manufactured into sugar, forms the chief subsistence of the rural population, besides being used largely by builders to give consistency to their chunam (mortar). Moreover, the leaf



of the palmyra roofs the houses, or, cut into strips, serves as paper for writing (or rather engraving) on with iron pens; its fibres provide the people with string; its trunk with timber for laths and rafters; while its root, scooped out, and with a dried sheep-skin stretched over it, becomes the drum in universal use at festivals, &c. The Shánárs labourer climbs thirty or forty trees, many being of a height of sixty or eighty feet, twice (sometimes thrice) every day to collect the sap.

The palmyra tree is interesting from a missionary point of view, as it is from the *Shánárs*, or palmyra-climbers, that the majority of the **Shánárs and Vellalars.** Tinnevely Christians have been drawn. They form one-fifth of the population of the district. Of the Sudras, the most important sections in Tinnevely are the Vellalars, strictly the agricultural caste, the farmers and cultivators of the soil, but including many tradesmen and artificers. These are the backbone of the country. They are very rigid observers of caste customs; many are well educated; and their social position is high. Although they may not intermarry with Brahmans, or eat with them, they meet them in social gatherings, and their children attend the same schools. The Vellalars have also given many converts.

In the Census the population of Tinnevely is counted as Hindu in religion. The Hindu deities are, indeed, worshipped by the higher castes, and Brahmanism flourishes in the towns. The Siva temple in Tinnevely town—to give one instance—has a thousand Brahmans connected with it, and 150 dancing girls. But this very temple, by its numerous idols and shrines to the *pei*, or devil-spirits, reminds us that the religion of the masses generally, and of the Shánárs in particular, is practically devil-worship. It consists almost entirely of sacrifices and rites to avert the anger of malignant spirits. In every village is seen the *pei koril*, or devil's house, around which the demonolaters gather for the wild devil-dances which are the principal sacred observance. In these dances the officiating priest lashes himself into a frenzy, professing that the demon has taken possession of him, and pretends to reveal to inquirers the information they wish for.

The late Bishop Caldwell, the historian of Tinnevely and the first of Tamil scholars, by a comparison of classical references, arrived at the conclusion that the Indian products mentioned in the Old Testament (1 Kings x. 22; 2 Chron. ix. 21) were from Kolkai, near Tuticorin, where the Pandyan kingdom was established six centuries B.C. The Madura and Tinnevely provinces were ceded by the Nawab of Arcot to the East India Company in 1801.

Missionary work in Tinnevely dates back more than a hundred years.

Early The first notice of it occurs in the journals of Schwartz, in 1771. **Missions.** A native Christian from Trichinopoly, was reading the Bible to the Heathen. Schwartz himself baptized a Brahman widow who had been living with an English officer, and been by him taught the rudiments of Christianity. She received the name of Clorinda, and was mainly instrumental in building the first church erected in Tinnevely. In 1785 there was a little community of 160 Christians, and Schwartz, who himself visited the province in 1778, put a catechist in charge named Sattianadhan, whom he afterwards ordained according to the Lutheran use. This ordination, which took place on Dec. 26th, 1790, was recorded in a Report of the S.P.C.K. with some remarks on the importance of a native ministry. "If we wish," said that Report, "to establish the Gospel in India, we ought in time to give the Natives a Church of their own, independent of our support . . . and secure a regular succession of truly apostolical pastors, even if all communication with their parent Church should be annihilated." Jænické, another of the Lutheran missionaries supported by the S.P.C.K., took up his abode at Palamcottah in 1791, and laboured there till his death in 1800. Subsequently Gerické visited Tinnevely, and 4000 persons were baptized. But a time of trial ensued. The

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S.P.C.K. was unable to devote so much of its funds to India; the East India Company discouraged Missions, and forbade missionaries to land in the country; and for several years there is almost a blank in the history.

When the Rev. J. Hough went to Palamcottah as chaplain in 1816, he found about 3000 Christians dispersed in some sixty villages, and ministered to by one native pastor in Lutheran orders, named Abraham. To Mr. Hough, under God, was due the first impetus to the extension of the work in Tinnevely. He learned Tamil, translated books, distributed Scriptures, opened schools, and acted as a father to the scattered Christians. The S.P.C.K. being unable to do more than continue

C.M.S. Missions. its small grant, he applied to the Church Missionary Society, which responded by a grant of money in 1817, and afterwards appointed two missionaries to the district, C. T. Rhenius and B.

Schmid, who reached Palamcottah in 1820. Rhenius was for several years the life and soul of the Mission. He watched over the 3000 Christians in the S.P.C.K. Mission until, in 1829, a missionary of the S.P.G. (which Society had in 1826 taken over the work of the S.P.C.K. in India) arrived to assume the charge of them. In the meanwhile he had preached the Gospel over the whole district; great blessing had been vouchsafed; whole villages had placed themselves under Christian instruction; and the number of adherents in what were now the new C.M.S. districts had risen to 7000. Six years later, in 1835, there were 11,186, belonging to 3225 families, and dispersed in 261 villages. These were visited by inspecting catechists, ten in number, appointed in 1831, to each of whom a district was assigned. With certain modifications these districts became afterwards the spheres of European missionaries, and, later still, the areas of District Church Councils.

But Rhenius, like his predecessors, was a Lutheran, and he desired to follow Schwartz's example, and ordain Native pastors. This the C.M.S. was unable to permit, and a painful controversy ended, in 1835, in the Committee being reluctantly compelled to separate from their devoted evangelist. An unhappy schism in the Native Christian community was the result; but on the death of Rhenius, in 1838, the seceders came back, and from that time the Church in Tinnevely has grown and prospered. The two societies (S.P.G. and C.M.S.) now reckon together more than 90,000 Christian adherents.

On the separation of Rhenius, the Rev. G. Pettitt took charge of the C.M.S. Mission. In the same year, 1835, a young English lay agent arrived, named Edward Sargent; but he afterwards returned to England for further training and ordination, and rejoined the Mission in full orders in 1842. Two missionaries who seceded with Rhenius subsequently rejoined the Society, viz., P. P. Schaffter, who laboured till 1861, and J. J. Müller. Among other missionaries who followed must be named John Thomas (1836-70), Stephen Hobbs (1839-56, and afterwards in Mauritius), Septimus Hobbs (1842-53, and afterwards in Ceylon), J. T. Tucker (1842-65), J. T. G. Bärenbrück (1844-59), James Spratt (1845-54), Thomas Spratt (1846-73), W. Clark (1848-66, and afterwards in Ceylon and Travancore), J. Pickford (1852-61, and afterwards in Ceylon), W. P. Schaffter (1854-69, and afterwards at Madras), A. Dibb (1855-76), N. Honiss (1860-75, and afterwards in Mauritius), A. H. Lash (1867-80, afterwards in Travancore, now at Ootacamund), V. W. Harcourt (1867-91, now in Mauritius). In addition to these, who were engaged in the Tinnevely Mission proper, were the labourers in the North Tinnevely Itinerancy, T. G. Ragland (1852-58, besides previous service at Madras), David Fenn (1852-64, and afterwards at Madras), R. R. Meadows (1852-77), R. C. Macdonald (1859-65, and afterwards at Madras).

Villages and districts. For some years the missionaries in Tinnevely were a strong body. On the list of 1858 there were 18 names. The villages in which there were Native Christians were grouped in districts, as mentioned above, and gradually these were occupied by resident

European missionaries. The first place away from Palamcottah to be thus occupied was Dohnavur, in 1831; then Sathbankulam in 1834, Suviseshapuram in 1836, Nallur and Mengnanapuram in 1838, &c. Thus J. T. Tucker was for more than twenty years in charge of the Paneivilei district, and John Thomas more than thirty years in charge of the Mengnanapuram district. Tucker baptized 2000 converts with his own hands, and built 48 village churches or chapels, besides a large church at Paneivilei. Many of the villages were distinctively Christian; in some cases the whole population having come over, and in others the villages having been built by Christian settlers from other heathen villages. In Rhenius' time, a society was formed called the *Dharma Sangam*, or Native Philanthropic Society, for the purchase of houses and land as a refuge for such converts as were persecuted by their neighbours, and perhaps forbidden by their landlords to erect a place of worship. Among the villages which thus sprang into existence may be mentioned Kadachapuram (Grace Village), Suviseshapuram (Gospel Village), and Nallur (Good Town). The most remarkable case was that of Mengnanapuram (Village of True Wisdom). Scarcely had it been founded when the Rev. John Thomas, in 1837, settled there. It was in the midst of a sandy desert, over which swept the land-wind from the mountains, parching up the country and enveloping everything in clouds of dust. The Natives called it *saba nilam*, "soil under a curse." Mr. Thomas at once dug wells, and soon created a perfect oasis. And the physical change was typical of the spiritual one. The prophecy, "The desert shall rejoice and blossom as the rose," was wonderfully fulfilled at Mengnanapuram. Here Mr. Thomas built the finest church in South India, the tall spire of which is a landmark miles around. Bishop Cotton thus described it:—

"A short service, consisting of a selection from the Liturgy, followed by an exposition or catechetical lecture, is held in each church twice a day, the morning worship being chiefly attended by women, as most of the husbands are then climbing the palmyras, and the evening by men, whose wives are preparing the family dinner. But on Sunday all attend, and the sight is most impressive.

"Take Mengnanapuram as an example, where is the finest church. On the floor are seated 1400 dusky Natives, the catechists and schoolmasters in full suits of white, the poorer men only with waistcloths, the women often in gay but not gaudy colours; the school-children massed together in two squares; all profoundly attentive to the service, kneeling reverentially during the prayers, joining heartily in the responses, and listening eagerly to the sermon, which is often broken up into a catechetical form. 'Can you finish that text for me?' inquires the teacher; or, 'What did I say would be the second head in my sermon?' and an answer is given in full chorus from the part of the church to which he addresses his question. Moreover, the more intelligent of the congregation keep up their attention by writing notes of the preacher's words, with their own iron styles, on slips of palmyra leaf; and any catechist from an out-station who happens to be present often uses these notes as a foundation for his own sermon when he is next among his people. The singing is admirable, soft, melodious, reverential, and accompanied by an excellent harmonium."

The fourteen hundred dark-skinned worshippers, seated on the floor, or reverently kneeling for the prayers, joining heartily in the responses, singing soft and melodious Tamil lyrics, eagerly listening to the sermon, and the more intelligent diligently taking notes with their iron styles on strips of palmyra leaf, form a picture not easily to be forgotten. Yet this picture can be paralleled every Sunday at Palamcottah and other central stations, and also in hundreds of villages, though on a smaller scale.

There are now no English "district missionaries" in Tinnevely at all. In 1869, the C.M.S. congregations in more than 1000 villages were grouped into ten districts, a District Church Council being formed for each; these districts were, Palamcottah, Dohnavur, Suviseshapuram, Mengnanapuram, Paneivilei, Panikulam, Nallur, Surandai, and (in North Tinnevely) Vageikulam and Strivilliputtur. After Bishop Sargent's death in 1889, the Rev. J. Barton visited the Mission at the request of the Committee, and on his suggestions the organization

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of the Native Church was further modified, with a view to promoting the unification of the whole body, and to developing the evangelistic spirit. All the pastorates were placed under one District Council instead of ten; but much of the business which was formerly done by the Councils is now done by fifteen "Circle Committees," representing circles of pastorates, most of which are presided over by native chairmen, and whose proceedings are subject to revision by the Council. The supervision of the evangelistic work of the Native Church was at the same time delegated to a Missionary Association, of which the European missionaries assigned to itinerating work are members, and the native evangelists employed by the William Charles Jones Fund, who were twenty in number in this Mission in 1894, are directed by it. The District Council administers the Church funds, pays the pastors and schoolmasters, builds churches and schools, &c. The amount administered annually by this Council is about Rs. 45,412. Of this about Rs. 22,500 is contributed by the Native Christians themselves (besides some Rs. 17,000 as church fees and special collections)—a large sum when we take into account the difference in the value of money, the average wages of a Shánár being about equal to a shilling a week. The remainder is derived from grants-in-aid made by the Society. These grants undergo annual reduction, but while they remain large the Chairman of the Council (who has a veto) and the Vice-Chairman are appointed by the Society. At the close of 1886, when the news of the cruel trials to which the Christians of Uganda had been exposed reached Tinnevely, it was agreed that part of the offerings of Christmas Day should be sent to them as an expression of sympathy from their Tamil fellow-Christians, and 80% was contributed for this object. The District Council elects delegates to a Central Council, which meets from time to time to discuss matters affecting the Tamil Church in South India generally, to which delegates are also sent by the Madras District Council. Societies exist among the Native Christians for Pastorate Endowments, Widows' Pensions, Church Building, Church Expenses, Tract and Book Circulation, Missions to the Poor, &c., and in aid of the Bible Society. Similar institutions exist in the S.P.G. districts.

In no Mission in any part of the world has the native pastorate been so largely developed as in Tinnevely. In connexion with the Native Cergy. C.M.S. alone, exactly 119 Tamils received holy orders before the end of 1894, and although a few of these were ordained for work elsewhere (Madras, Ceylon, Mauritius), almost all were Tinnevely men. There are now 58 native pastors labouring in the province; besides 72 in connexion with the S.P.G. The first Native episcopally ordained was John Devasagayam, in 1830. For many years he was pastor of Kadachapuram, and died in 1864, full of years and honours. Two of his sons became clergymen, and his daughter was the wife of the Rev. W. T. Sathianadhan.

North Tinnevely was the field of a most interesting Itinerant Mission started in 1854 by Ragland, Meadows, and David Fenn. It has been the prototype of other systematic itinerancies since, and was the means of training several leading native clergymen, such as J. Cornelius, W. T. Sathianadhan, and V. Vedhanáyagam; Ragland imbuing them with his devoted spirit. In this Mission also laboured the Rev. W. and Mrs. Gray, the latter being the first missionary lady to move about in tents.

In 1877-8, both C.M.S. and S.P.G. had large accessions to the Christian community, through the indirect influence of the terrible famine which desolated South India in those years. Large famine funds were raised in England for the relief of the starving people, and were transmitted to India through the Societies. The distribution was

without reference to creed; but, wrote Bishop Caldwell, "the conviction prevailed that whilst Hinduism had left the famine-stricken to die, Christianity had stepped in like an angel from heaven, to comfort them with its sympathy and cheer them with its effectual succour." The S.P.G. had the more numerous accessions, as its districts especially suffered; but the C.M.S. figures rose by no less than 10,000 in the one year, 1878. Some of these new adherents were afterwards drawn away by the Romanists, who did their utmost to discredit the Protestant Missions for their action in the matter, particularly attacking the S.P.G.; but the Native Councils and clergy, and large numbers of the Christians, laboured zealously to care for and instruct the new-comers, and, on the whole, with much success.

With regard to Education, the Report on the Madras Census of 1871 testified decisively to the value of Protestant Missions. Tinnevely, it said, "is one of the few districts where a large percentage of the population is classed as educated (8·2 per cent.). In the district where the Protestant Missions are numerous, the Native Christians occupy a high place in the list of instructed." Again, "Under Native rule, the Shánárs were a down-trodden race; under Christian teaching and enlightenment their social position is vastly improved, and many of them now hold positions of influence and respectability. . . . Some of the Christian converts from this caste have graduated in the Madras University."

The C.M.S. educational institutions for males comprise a College in Tinnevely town, mainly for Hindu boys, in which a work of deep interest has been carried on under the Rev. H. J. Schaffter; three High Schools, one at Palamcottá, one at Mengnánapuram, mainly for Christian boys, and the third at Strivilliputtur, mostly for Hindus, whose success in the General Religious Knowledge Examination open to pupils of all Protestant schools, both European and native, in the Madras Presidency has been marked; secondary schools at Tenkási and Sreevaigundan; and a Preparandi Institution at Palamcottá, where most of the C.M.S. Native clergy have been educated. The institutions for females comprise the Elliot Tuxford School at Mengnánapuram under the veteran Mrs. Thomas, widow of the Rev. J. Thomas, and her daughter; a boarding-school at Palamcottá; and the Sarah Tucker Institution, which was established in 1860 by the Rev. A. H. Lash, and is now carried on for the C.M.S. by ladies of the C.E.Z.M.S. During twenty years, from 1875 to 1894, the last-named Institution sent out 303 well-trained female teachers holding Government certificates (61 first grade and 100 second), besides many who, without certificates, obtained employment as assistant teachers and Bible-women. Several boarding-schools at central towns are maintained in connexion with it; and fifty "branch day-schools" for girls of the respectable classes have been opened, in which there are some 1200 scholars. Besides the above, there are some 450 district and village schools, with 13,000 scholars.

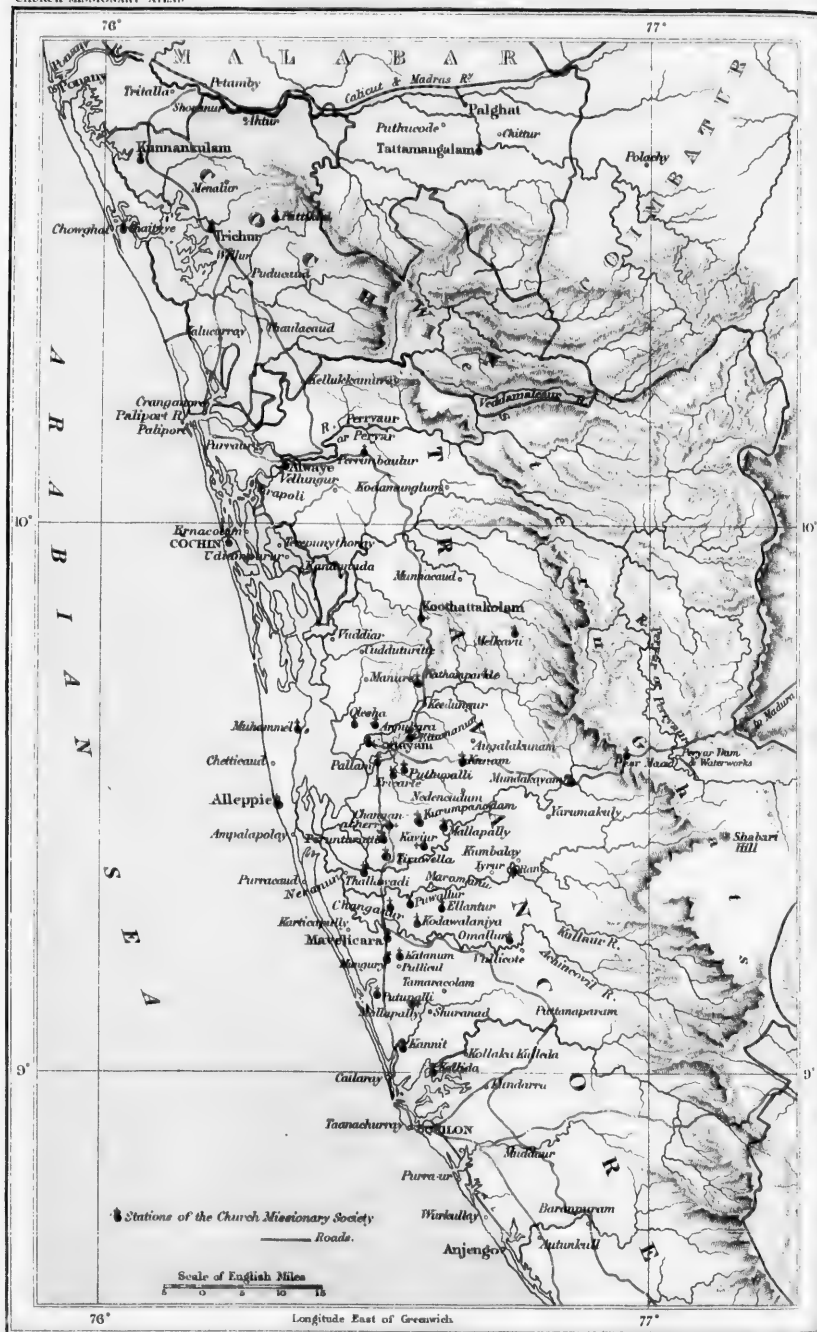
In 1877, an important step in the consolidation of the work in Tinnevely of both the Societies (S.P.G. and C.M.S.) was taken, by the **Bishops** Caldwell and Sargent, as Assistant Bishops to the Bishop of Madras, of **Sargent**. Dr. R. Caldwell and Dr. E. Sargent, the senior missionaries of the S.P.G. and C.M.S. respectively, for the episcopal supervision of the congregations severally connected with the two Societies. Bishop Caldwell has been already mentioned. His learning and experience were of the highest value both to the Native Church and to missionary operations generally. He was for many years the missionary at Edyengudi, one of the principal S.P.G. centres, and later he resided at Tuticorin, where an important institution, the Caldwell College, has been opened. He died in 1891. Bishop Sargent's long career was spent mainly at Suvisheshapuram and Palamcottá. At the latter place he for 25 years conducted the Preparandi Institution. In July, 1885, his jubilee was celebrated with great rejoicings.

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The following table indicates the progress which he was privileged to witness during the fifty years :—

	1835.	1885.		1835.	1885.
Villages occupied	224	1,008	Schoolmasters	80	417
Baptized Christians (not stated)	44,039		Schoolmistresses	—	130
Total Adherents	8693	56,287	Schools	112	476
Communicants	114	11,246	Scholars : Boys	2257	10,693
Native Clergy	1	68	" Girls	147	2,573
Catechists	103	153	Contributions	Nil	Rs. 33,057

After a short visit of only a few months to England in 1888, Bishop Sargent returned, as he touchingly said, to die among his own people. He died the following year, on October 11th, at Palamecottah. The Ven. W. H. Elwes, Archdeacon of Madras, has been nominated by Bishop Gell to exercise a consensual jurisdiction over the whole district of Tinnevely (S.P.G. and C.M.S.) and Madura, but the appointment has not been consummated at the time when this *Atlas* goes to press.

In past days the consistency and steadfastness of the Church of Tinnevely were severely tested by persecution. But for many years past there has been little open opposition, except when individual converts have come out from the higher castes. And the Christian community is undoubtedly in danger of being content to be recognized as a kind of caste itself, and to settle down among the Heathen without realizing the duty incumbent upon its members of evangelizing their neighbours; whilst it is the constant aim of the Society to train the Church to be self-extending as well as self-supporting and self-governing. Still, the testimony of all who know Tinnevely proves the immense difference, socially and morally, between a Christian and a heathen village; and there are very many in every district who do by their consistent lives adorn the doctrine of God their Saviour.

TRAVANCORE AND COCHIN.

At the southern end of the Malabar or western coast of India are the kingdoms of Travancore and Cochin, separated from Tinnevely—**Travancore:** as described in the preceding article—by the Western Ghâts. **Physical features.** two contiguous regions present greater contrasts than may be seen from those mountains in the two opposite directions. While Tinnevely is a flat and uninteresting plain, with a sandy soil and dry climate, Travancore boasts of some of the most beautiful and diversified scenery in the world, and is emphatically "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills." The line of coast is generally flat, and fringed with multitudes of cocoa-nut trees, which may be regarded as the characteristic tree of Travancore, as the palmyra is of Tinnevely. A remarkable series of backwaters or lagoons extends for nearly 200 miles parallel to the sea, separated from it only by a strip of land varying from a few yards to some miles in width; and almost the whole traffic of the country is carried on by means of boats on this convenient water-way. Bordering on these lagoons stretch vast paddy-fields, which are overflowed in the rainy season. Behind these rise the lower spurs and slopes of the hills, intersected by picturesque valleys filled with tropical vegetation; and beyond them come the mountains themselves, clothed with magnificent forests, and rising here and there to a height of 7000 feet (one peak is 8837 feet). The average breadth of the country is but 40 miles from the sea to the watershed, nearly half consisting of broken mountain country.

The kingdom of Travancore itself extends about 170 miles northward from Cape Comorin, and comprises an area of 6730 square miles, with a population of 2,557,736. The smaller kingdom of Cochin, immediately to the north (area 1362 square miles), has a population of 722,906.

Travancore and Cochin are two of the semi-independent protected state



of India. The Rajahs of both kingdoms took the side of the English in the wars with Hyder Ali and Tippoo Sahib at the close of last century, and were accordingly confirmed in their thrones. **Travancore and Cochin States.** Indeed, the war of 1790 originated in an attack by Tippoo upon Travancore. The Maharajahs of Travancore have latterly shown an enlightened spirit in many ways, and a desire to improve the condition of the people and promote Western refinement. A careful Census of the kingdom taken in 1875 was the first ever made by an Indian Native Government (although rough attempts at enumeration had been made on three previous occasions in Travancore, viz. in 1816, 1836, and in 1856); and a report of the results, a volume of 330 pages, which was published in English, gave much information respecting the country and people.

This Census brought to light a fact which makes Travancore unlike every other part of India, viz., that the "Native Christians" (i.e. as statistically reckoned) are one-fifth of the whole population. This is mainly owing to the existence on this coast of the ancient "Syrian Church of Malabar," with nearly 200,000 adherents. The last Census, 1891, gives the percentage of the population according to religions as follows:—Hindus, 73·18; Christians, 20·90; and Mohanmedans, 6·21.

In another respect Travancore has a pre-eminence in India. Nowhere else is the caste system so elaborate. In a Hindu population just half that of Lancashire, the (local) Census enumerated 420 distinct castes. And although the differences between some of these are minute, a list is given of 75, "which," said the compiler of the Census Report of 1875, "can be broadly distinguished from each other, and which serve to show the different strata in the formation of Hindu society." And nowhere else is the tyrannical power of caste more manifest. It is, indeed, now gradually yielding to the potent influences at work against it; but it has still immense power. The Namburi Brahmans, the highest grade of all, form one of the most ancient of landed aristocracies. The Maharajah is a Kshatriya. The Nairs, a branch of the Sudras, form the most important section of the population. They comprise the bulk of the landed gentry and almost the whole class of Government officials, civil and military. None of them engage in trade. The Chogans are the largest of the castes in number. Most of them are "toddy-climbers," climbing the cocoa-nut tree as the Shánárs of Tinnevely do the palmyra. They are an industrious people, and some of them are influential. While low in the social scale as compared with Brahmans and Nairs, they in their turn are reckoned far above the out-caste "slave" population—or rather "ex-slave," for legal slavery is now abolished, though the people thus nominally free are still much oppressed. The caste distinctions are enforced by a rigorous system of distances to be observed by lower castes in approaching the higher. Thus, a Nair may approach but not touch a Brahman; a Chogan must keep 36 steps from a Brahman, and 12 from a Nair; a Pulayan (the name of one of the slave communities) must keep 96 steps from a Brahman or Nair, and must not approach even a Chogan closely. Even a Pulayan is defiled if he is touched by a Pariah. And besides all these there are the wild jungle and hill tribes.

The capital of Travancore is *Trevandrum*, which is occupied by the London Missionary Society. *Alleppe* and *Quilon* are the ports. **Towns.** The town of *Cochin* does not belong to the Native State of Cochin, but is a British port, and is reckoned to the British province of Malabar. The capital of the Rajah of Cochin is *Ernakolum*, two miles to the east, on the backwater. But the most important town in this state is *Trichur*, of which more presently.

The most interesting feature of Travancore as a mission-field, and that which led to the establishment of the C.M.S. Mission, is the existence of the "Syrian Church of Malabar," or, as its members call themselves, Christians of St. Thomas. This Church has been already noticed

in the article on India. It has been generally believed that in the Middle Ages it was Nestorian; but some now think it was always, as it has been for the last 200 years, connected with the Jacobite Patriarch of Antioch. Among its most interesting relics is a Syriac MS. of the Bible, brought from Cochin by Dr. Claudius Buchanan, and now in the University Library at Cambridge, which is the only complete ancient MS. of the Syriac Bible in Europe, except one at Milan, and which probably dates from the 8th century.

The subjugation of the Malabar Church by the Papal power has been noticed in the article just referred to. It lasted only some sixty years. In 1661, the ports of Quilon and Cochin were captured by the Dutch, who expelled all the Romish priests, and thus made way for another Syrian Metropolitan, who arrived from Antioch in 1665, and was welcomed as a liberator by the majority of the Christians. The Malabar Church has from that time been free from Papal domination, but has acknowledged the supremacy of the Jacobite Patriarch. Many, however, remained in connexion with the Church of Rome, and became the progenitors of the numerous body of Romanists now in the country.

When Travancore and Cochin came under British protection in 1795 the Syrian Church began to attract attention, and in 1806 Dr. Claudius Buchanan (one of the "five chaplains" mentioned in the article on India) was sent by Lord Wellesley to visit it. On his suggestion and under his patronage, the Syrians translated the four Gospels into Malayalam. The version was printed in Bombay and published in 1811, the only instance probably of a translation of the Scriptures wholly done by Natives of India. Buchanan's speeches and sermons in England—particularly his speech at the C.M.S. anniversary in 1809—and his published *Christian Researches*, awakened among Christian people a strong desire to enter into friendly relations with an ancient Church which seemed to offer a promising base for the extension of Christianity in India; and a few years afterwards an invitation from the British Resident in Travancore, Colonel Munro, who took a great interest in the Syrians, and had befriended them in many ways, led to the establishment of the C.M.S. Travancore Mission in 1816.

The object of the Mission was expressly to benefit the Syrian Church—
Mission to not to amalgamate it with the Church of England, not to interfere
Syrian with its liberty to "ordain rites and ceremonies," but to encourage
Church. and aid it to reform itself—"not to pull down the ancient Church and build another, but to remove the rubbish and repair the decaying places." For though free from some of the grosser errors of Rome, it was overlaid with most of the corruptions of doctrine and practice common to the Oriental Churches; and its lack of spiritual life was evidenced by the total absence of any effort to evangelize the surrounding Heathen. It was proposed to undertake the training of youths for holy orders in a college which Colonel Munro had induced the Native Government to endow; to translate the Bible—which, excepting the Gospels as above mentioned, the Church possessed only in Syriac—into Malayalam, the vernacular of the country; and generally to influence clergy and people in favour of purer doctrine and simpler worship. The missionaries entrusted with this noble task were Benjamin Bailey, Joseph Fenn, and Henry Baker.

At first all went well. The missionaries were cordially received by the Syrians, and during the life-time of two successive metrans (bishops) their educational and translational work went on prosperously, and there seemed good hope of a gradual reform. But after the death of the
Results of second of these two metrans in 1830, his successor headed a
20 years. reactionary movement and opposed the Mission. In 1835, Bishop Daniel Wilson visited Travancore, and made a definite proposal "that the Syrian Church should reform itself of all errors that had been acquired by their connexion with the Nestorians, and in later times with

the Portuguese; in short, that they should restore their own ancient canons, which were extant, and thus return to the periods nearest to the apostolic times." A synod was accordingly held, but the metran succeeded, by bribes and intimidation, in securing a majority against the proposal; and the result was that the Syrian Church formally dissolved the arrangement with the C.M.S.

The Society was now free to devote itself to the Heathen population; and the Travancore Mission proper was begun. The separation resulted ultimately in more friendly intercourse with the Syrians. **Later Results.** Some thousands of them have joined the C.M.S. congregations, without forfeiting the regard of their fellows. Twenty-five Syrians have received Anglican orders, but are still occasionally invited to preach in the Syrian churches, as also are the English missionaries. In the Society's Cottayam College, founded after the separation, Syrian youths study for the Madras University. In the Mission Schools, the children of Syrians, boys and girls, are educated in large numbers. It is important, however, to notice that, before the arrangement between the Syrian Church and the C.M.S. was dissolved (in 1837), there sprang up an important reforming movement in the Syrian Church itself, as a consequence of which there are at the present time three of the Bishops and some 150 of the kattanars, or priests, who are committed to a Scriptural reformation. Sunday-schools, Bible-classes, and prayer-meetings have been introduced, C.M.S. catechists being sometimes asked to conduct them; and there is a large sale of Bibles and Testaments. Not only so, but even the non-Reformers, as they call themselves, the Jacobite Syrian Church, who form a large majority, read the Scriptures in public worship, and their Bishops encourage the people to read the Bible in the vernacular.

In the C.M.S. Mission to the Heathen of Travancore, some eminent missionaries have laboured. Besides the three already named, viz., **The missionaries.** Benjamin Bailey (1816-50), Henry Baker, sen. (1817-66), and Joseph Fenn (1817-26), three others should be also especially mentioned, viz. Joseph Peet (1833-65), John Hawksworth (1840-63), and Henry Baker, jun. (1843-78), all of whom died at their posts. Peet founded the station at Mavelikara, Hawksworth that at Tiruwella, and H. Baker, jun., the interesting Mission to the Hill Arrians. T. Chapman (1840-52) should also be named; he was Fellow of St. John's College, Cambridge, Principal of Cottayam College, and, on his return home, became Secretary of the Society; and R. Collins (1854-67), Principal of Cottayam College and author of important literary works, and afterwards Principal of Trinity College Kandy. Still more noteworthy was the missionary career of the late Mrs. Baker, who was a daughter of J. C. Kohlhoff, of Tanjore (see article on Madras and S. India), was married to H. Baker, sen., in 1818, started a girls' school two years after, and conducted it until her death in 1888.

The Society's principal station is at *Cottayam*. Here are the church, school, and printing-office, erected by the Rev. B. Bailey, the **Stations.** translator (together with others, see page 154) into Malayalam of the whole Bible, which was printed from types he had himself made. Here is the Cottayam College, where a high-class Christian education is given to over 300 native youths—Hindus, Syrians, Romanists, and Protestants. Here too is the Cambridge Nicholson Institution for the training of mission agents, named after the Rev. T. Y. Nicholson, formerly C.M.S. Secretary at Cambridge. Several of the students have been presented for and passed successfully the Oxford and Cambridge Preliminary Theological Examination for Holy Orders. At Pallam, four miles south-east of Cottayam, is the Buchanan Institution for educating Native girls and training schoolmistresses. A gift of 2000*l.* from Miss Eliza Usborne for this purpose enabled the Society to open the School in 1891. The Rev. A. H. and Mrs. Lash were the first superintendents, but the death of the latter unhappily occurred a few months afterwards. The oldest of all the stations

is *Alleppe*, the seaport, which was occupied in 1816 by T. Norton, one of the first two English clergymen to go to India as missionaries. He laboured there twenty-five years, and died at his post. *Cochin*, the British port, is the seat of a native pastorate. In the north of the kingdom is an extensive district which is the field of the *Always Itinerary*, worked for some time by R. H. Maddox, and in recent years by Archdeacon Caley.

Around Cottaayam, Pallam, Tiruwalla, and Mavelikara are grouped a number of pastorate stations, where native pastors reside; and in connexion with these there are more than 100 congregations. About one-third of the persons composing them are from the Syrian community. The majority of the remainder were either Chogans or Pulayans (slaves), or children of parents who were so; but Brahmans and Converts. Nairs have also contributed some members to the Church. Special interest attaches to the "slave" congregations. The Gospel first reached them in Tiruwalla district under Mr. Hawksworth; and notwithstanding much persecution from their heathen masters, many hundreds, from villages scattered over a wide extent of country, embraced Christianity. The first "slave" baptisms took place in 1859. The increase of the Native Christians connected with the C.M.S. since 1851 has been as follows: in 1851 the adherents numbered 3802; in 1881 they were 19,505; in 1890 they were 27,606; and in 1894 they were 30,292. The whole Native Christian community in Travancore and Cochin in 1851 numbered 21,179; in 1890 it was 72,635.

Another interesting branch of the Travancore Mission has been the work among the *Hill Arrians*, a Kolarian tribe found in the recesses of the Ghâts. To give the Gospel to these people Henry Baker, jun., devoted the best energies of his life. He first went up to them in 1848; and ten years later, when the Bishop of Madras visited the Mission, he found 800 Arrians under instruction, of whom 450 had been baptized, and 173 were confirmed on the occasion. A few years more, and the numbers had doubled. Baker's central station was at *Mundakayam*, but several other places have been since occupied by native evangelists. The adherents increased from 800 in 1882 to over 3000 in 1893.

In the smaller state of COCHIN, the Society occupies two stations, *Trichur*, occupied in 1842, and *Kunnankulam*, in 1854. Trichur is an important centre of Brahmanism, and probably nowhere in India (scarcely excepting even Benares) are Hindu bigotry and superstition more conspicuous. H. Harley laboured there twenty-five years, with little fruit. A remarkable door of entrance among the Brahmans of the neighbourhood is presented. At the two stations there are about 1400 Native Christians.

In Travancore, as in Tinnevely, considerable advance has been made in Native Church organization, the Councils being in full operation; but in self-support the Malayalam Christians are as yet far behind their Tamil brethren, owing to the poverty of so many of the people. Twenty-nine Natives have been admitted to holy orders, of whom twenty-three are alive and at work. The first of these was the Rev. George Matthan, who was ordained in 1844, and died in 1870. The second, the Rev. Jacob Chandy, was ordained in 1847, and died in 1869. The third, the Rev. Kosbi Koshi, was ordained in 1856, and in 1885 was appointed Archdeacon of Mavelikara, the first Native of India appointed to that office. He has done valuable translational work, including a Malayalam version of Butler's Analogy. In recognition of his services as chief reviser of the Malayalam New Testament, the Archbishop of Canterbury conferred upon him the degree of D.D. in 1891.

The "Six Years' Party." The name of another native clergyman suggests sadder thoughts. The Rev. Justus Joseph was one of six brothers, Tamil Brahmans, who were baptized by Mr. Peet in 1861. He was ordained in 1865, and gained much influence by his zeal and eloquence.

In 1873 a religious revival took place among both the Syrians and the C.M.S. congregations. It promised to have a wide-spread and blessed influence, and undoubtedly much good actually resulted from it. But great extravagances ensued; some who professed to be prophets proclaimed the Second Advent of our Lord in six years' time; a sect called the Six-years' Party was formed, which was joined by 5000 Syrians and 300 Protestants; and of this party Justus Joseph became the leader. It was soon discredited by the failure of some shorter predictions; and in 1881, when the long-expected day, Oct. 2nd, passed by without the appearing of Christ, it almost entirely collapsed. But much mischief was wrought by this master-stroke of the great Adversary; and the leaders never came back.

In 1879, Travancore and Cochin, which had been episcopally visited up to that time by the Bishops of Madras, became a missionary diocese, and the Rev. J. M. Speechly, M.A., C.M.S. missionary from 1860, and for some years Principal of the Cambridge Nicholson Institution, was appointed the first Bishop. Upon his resignation, the Rev. E. Noel Hodges, formerly Principal of the Noble College, Masulipatam, and of Trinity College, Kandy, Ceylon, succeeded him.

No other Society than the C.M.S. (and the C.E.Z.M.S. at Trichur) is at work in North Travancore and Cochin, except, in recent years, the Basle Mission in the extreme north of British Cochin; but in South Travancore, especially in the Tamil-speaking districts near Cape Comorin, the L.M.S. has a flourishing Mission, with 40,000 adherents, as already mentioned; and the C.E.Z.M.S. is at Trevandrum. The L.M.S. Mission was founded in 1806 by a very remarkable man, W. T. Ringletaube, a Lutheran clergyman who had been sent by the S.P.C.K. to Calcutta in 1797, but had afterwards joined the L.M.S. He was very devoted, but very eccentric; and after winning a large number of converts, he suddenly disappeared in 1815, and was never heard of afterwards. Able men have carried on the work in later years, particularly E. Lewis, J. O. Whitehouse, and S. Mateer, the last-named the author of a valuable book, "Native Life in Travancore." The Salvation Army also works in the L.M.S. districts.

The Census Report of the Travancore Government, 1891, compiled by a Native and a Heathen, made the following reference to the moral, social, and educational results of missionary work:—"By the unceasing efforts and self-denying earnestness of the learned body of the Christian missionaries in the country, the large community of Native Christians are rapidly advancing in their moral, intellectual, and material condition. . . . Those who have directly come under their influence, such as Native Christians, have nearly doubled the number of their literates since 1875. But for them the humble orders of Hindu society would for ever remain unraised."

STATISTICS, 1891.—C.M.S. SOUTH INDIA MISSIONS.

MADRAS AND THE NILGIRIS.—European Missionaries: Clergy, 6; Wives, 3. Natives: Clergy, 7; Lay Agents, Male and Female, 127. Native Christian Adherents, 3012; Communicants, 1400. Schools, 49; Scholars, 3061.

TELUGU MISSION.—European Missionaries: Clergy, 14; Lay, 1. Wives, 13. Natives: Clergy, 16; Lay Agents, Male and Female, 247. Native Christian Adherents, 11,356; Communicants, 1899. Schools, 121; Scholars, 2980.

TINNEVELLY.—European Missionaries: Clergy, 10; Lay, 3; Wives, 10; Ladies, 3; Natives: Clergy, 58; Lay Agents, Male and Female, 907. Native Christian Adherents, 51,391; Communicants, 12,696. Schools, 465; Scholars, 16,001.

TRAVANCORE AND COCHIN.—European Missionaries: Clergy, 13; Wives, 11; Lady, 1. Native: Clergy, 27; Lay Agents, Male and Female, 399. Native Christian Adherents, 30,292; Communicants, 8616. Schools, 231; Scholars, 8529.

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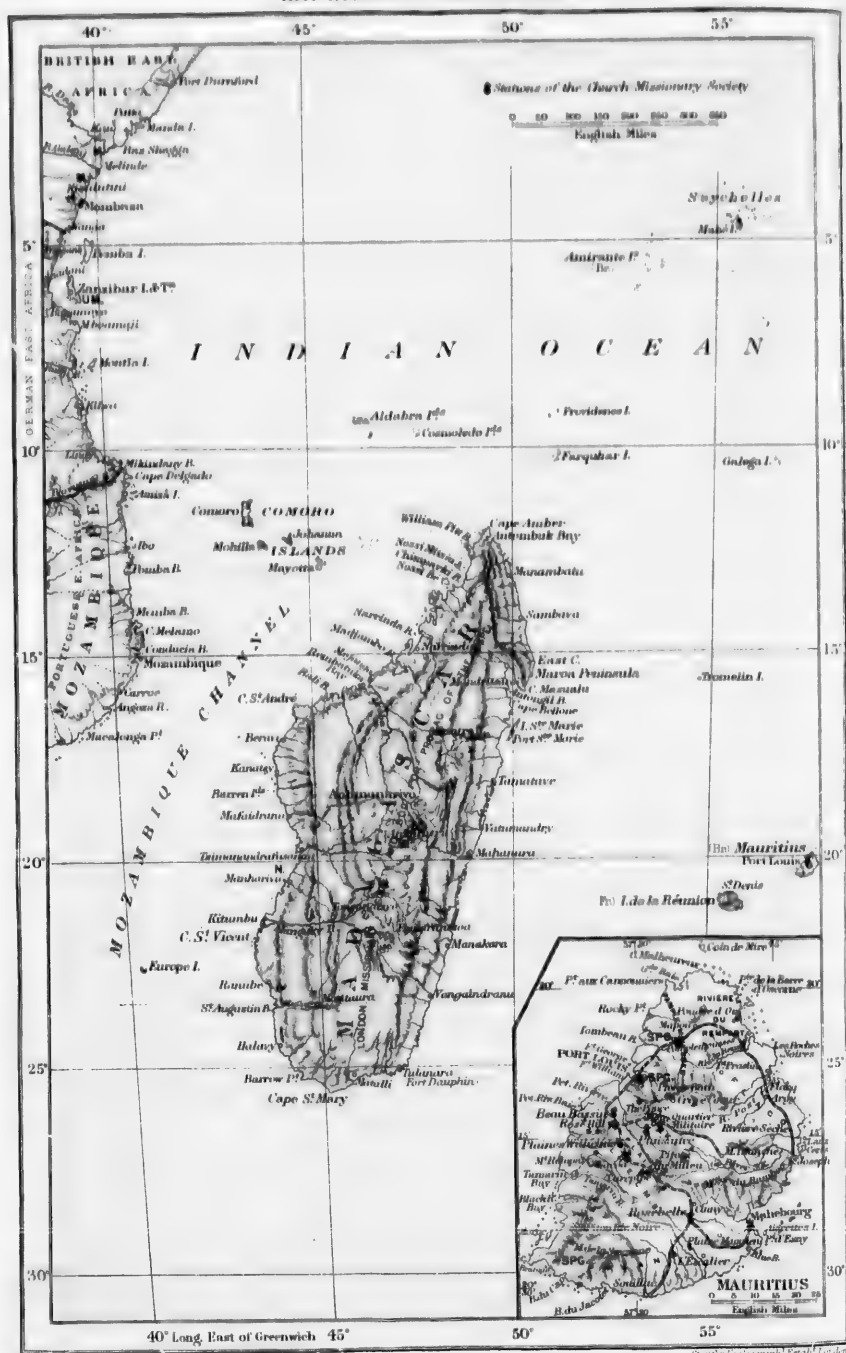
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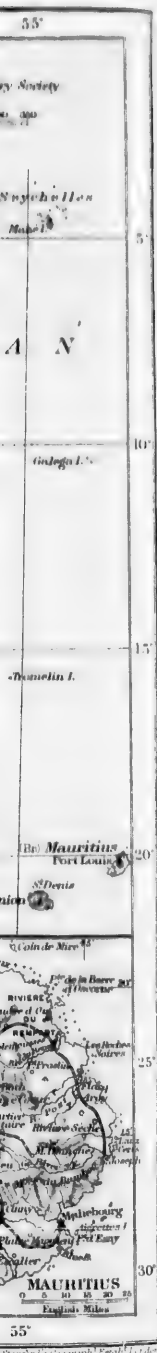
THE MAURITIUS MISSION.

(The Map is designed to show the position of the Island of Mauritius in the Indian Ocean, and its relation to Africa and Madagascar.)

The small Island of Mauritius lies just within the Southern Tropic. It contains an area of 714 square miles, and is therefore a little larger than the county of Herts. It is a most picturesque and romantic-looking island; the land, broken by hill and dale, ascends from the coast to the interior, where there are extensive table-lands of different elevations, forming the districts of Moka and Plaines Wilhelms. There are three principal chains of mountains, rising in height from 1800 to 2800 feet above the sea-level. The peak known as Pieter Both, rising above Crève Cœur, is very striking from its marked fantastic shape. The climate is on the whole, healthy. The soil in many parts is rich. The total population of the Island of Mauritius in 1891 was about 373,588 souls, more closely distributed over its area than the population of Belgium. Of that number some 255,000 are by birth or descent British Indians; the remainder consists of a mixed population of Creoles (of various races), together with natives of China, Bourbon, Great Britain, Madagascar, France, East Africa, and elsewhere, and in that order numerically. The capital, Port Louis, has a population of about 62,000 souls, now chiefly coloured and Indian; the upper classes generally living in the higher parts. About 7000 of the inhabitants of the island are Protestants, about 115,000 Roman Catholics, and about 250,000 Heathen and Mohammedans. There are about one hundred miles of railway and of telegraph. The prosperity of the island received a check by a disastrous cyclone on April 29, 1892, which destroyed about one-third of the buildings in Port Louis, and by a calamitous fire in July, 1893, which burnt down another third of the property.

The Island of Mauritius was uninhabited when discovered by the Portuguese in 1505, and it was not till 1598, when it passed into the hands of the Dutch, that it received from them the name of Mauritius in honour of Prince Maurice. It became the occasional resort of pirates and adventurers till it was regularly colonized by the Dutch in 1644. In 1710 it was abandoned by them, and in 1721 was taken possession of by the French and peopled by them from their colony in the neighbouring Isle of Bourbon. Its value was greatly increased by the introduction soon after of the sugar-cane, cultivated by a large slave population. Its geographical position between India and the Cape made it of much importance to the French East India trade, and from it their men-of-war and privateers made sorties upon British Indiamen. In 1810 it was taken by Great Britain, and in 1814 was made over unconditionally to the British Crown at the Treaty of Paris. It has since remained part of our Colonial Empire.

In 1834 slavery was abolished in Mauritius, and about 90,000 African and Malagasy slaves were emancipated. The great majority of these poor people would (there is little doubt) have thankfully embraced the religion of the English nation which set them free at so great a price; but no efforts were made adequate to this end. Natural causes induced them to join the Roman Catholic religion of their French employers. The ancient "Code Noir" (of 1723) had provided for the religious instruction of slaves; but it was found at the cession of the Colony to the English Government that next to nothing had been done in this direction beyond the mere formal act of baptism, and even that had been much neglected. As late as 1829 only two slaves could be certified by the Roman Catholic Vicar-Apostolic to be "sufficiently instructed in the religion they professed to know the nature and obligations of an oath," and the Roman Catholic authorities complained of their ignorance, and of their



neglect of public worship. Meanwhile efforts were being made by a few private English residents in this behalf, and the Government "Apprentices" (over 1000 in number) were also instructed about this period in the principles of the Church of England. Some of the chaplains of the troops and of the men-of-war used what opportunities they had for evangelizing the ignorant and scattered pagans in the Colony and its Dependencies, notably in the Seychelles and in Rodrigues. But their labours were, in too many instances, frustrated by the subsequent perverting efforts of the Romish missionaries, well acquainted with the local French patois. In 1836 the English Civil Chaplain, the Rev. A. Denny, was authorized by the S.P.G. to open schools for evangelizing the ex-slaves and the poorer population generally. But that Society was not the first or the only worker then in the field. As early as 1814 a branch of the British and Foreign Bible Society had been established in Mauritius under the special sanction of the first Governor, Sir R. T. Farquhar, who expressed his "earnest desire" to see a school established for the indigent Creoles and free blacks, and for the translation of the Gospel into the Madagascar tongue. In 1836 the Rev. J. Lebrun, of the London Missionary Society, was appointed Director of the Mico benefactions in Mauritius, opened two good schools, and earned by his noble evangelistic efforts the name of the "Apostle of Mauritius." The "Christian Brothers" soon after commenced school operations for the Roman Catholic Church.

Since the abolition of slavery a demand which has sprung up for more labour has been met by the promotion of the free emigration of coolies or hired labourers from various parts of India. The greater part of these coolies used formerly to return to their own land with their savings after periods of service of five to ten years, but now the easy conditions of life in the colony are tempting many of them to remain, and in consequence a new peasantry has sprung up. These coolies, numbering some 255,000 (more than the coolies of Ceylon), have been chiefly drawn from the hill-tribes of Bengal and Orissa, the rest from the Tamil and Telugu people of the south coast, with an increasing number from Behar, the North-West Provinces, and the Punjab. The island in this aspect may be regarded as a missionary out-post of India.

One consequence of this motley population is the extraordinary variety of languages which are used. The immigrants from North India speak Bengali, Hindi, and Urdu; those from South India, Tamil, Telugu, and Canarese; while French and the Creole patois and Chinese are also largely used.

In 1854, the Rev. Vincent W. Ryan was appointed first Bishop of Mauritius, and in the same year one of the C.M.S. missionaries, the late Rev. David Fenn, of Madras, visited the island from India for the restoration of his health; and having found how readily the immigrants from India listened to the preaching of the Gospel, strongly urged the commencement of an effort similar to that which was then being initiated in the Kandyan district of Ceylon. For this work missionaries were found whose failure of health had terminated their labours in India, but to whom a providential opening was thus afforded of prolonging their services in a more favourable climate, among people with whose language, religion, and habits they were already familiar. In 1856 the Rev. S. (afterwards Archdeacon) Hobbs, and the Rev. P. Ansorgé, arrived as the first missionaries. The Mission has been much indebted to the cordial encouragement and wise control of the first Bishop, as well as of his successors, Bishops Hatchard, Huxtable, Royston, and Walsh. Dr. Royston was formerly secretary to the C.M.S. Madras Corresponding Committee.

The result of the work of the missionaries, by God's blessing, has been as follows. The Native Christians in connexion with the C.M.S. in 1894 were 2020. Some 3000 more have been baptized during the Society's work in the island, some of whom have

The Native
Church.

made by a few "Apprentices" in the principal troops and evangelizing the dependencies, notably in too many of the Romish. In 1836 the S.P.G. for population ly worker then Foreign Bible special sanction his "earnest and free blacks, In 1836 was appointed to good schools, the "Apostle of school opera-

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returned to India, while many have fallen asleep. In 1880 a Native Church Council was formed, connected with which are six pastorates—Port Louis, the Northern, the Central, the North Central, the South Central, and the Southern. A Diocesan Preparandi Institution, which was opened on the 1st of February, 1886, trains the Society's candidates for work. A Juvenile (native) Missionary Association was formed in 1886 by Mrs. Royston.

The missionaries in Mauritius have greatly aided the authorities from time to time in the work of imparting elementary education to the inhabitants; and when, some years ago, the Governor of the island (the late Sir W. Stevenson) founded an Indian and African orphan asylum at Powder Mills, he invited the Rev. Paul Ansorgé to undertake its management. This Asylum continued under Mr. Ansorgé's care for several years, and when it became a purely Governmental institution, he started a Bengali Boarding-school, Archdeacon Hobbs having previously opened an excellent Tamil boarding-school at Crève Cœur. Eventually both these boarding-schools were combined into one at Plaisance, which for many years was under the care of the Rev. N. Honiss. These institutions have been very useful in educating many respectable Indians and Africans, who are now engaged in different parts of the island as artisans, constables, servants, teachers, catechists, &c. The Government grant having much decreased, the school is now chiefly dependent on gifts through the Missionary Leaves Association. The schools in connexion with the Society in the island are twenty-nine. In addition to these, there are about seventy-one Government schools, besides others which are aided by Government. Very inadequate provision has as yet been made for the Indian children, and the local Council of Education, by issuing in 1891 a code requiring French as well as English as an obligatory subject for these children in all standards, added a grave difficulty to the problem of affording the needed instruction. Of some 47,250 of school-going age only 4500 are receiving any education.

Mauritius has 100 small island dependencies, with a population of about 17,000. Of these, some 16,000 are in the Seychelles Islands, of which the principal, Mahé, is about 940 miles distant from Port Louis, and about 1000 miles from the coast of East Africa. Here the Africans predominate, some 2500 liberated slaves having been landed at different times at Mahé by the ships of the squadron engaged in suppressing the East African slave-trade. Commiserating their spiritual destitution, Bishop Royston and others made strong efforts in their behalf, in response to which the C.M.S. established a Mission at Mahé in 1874. With the aid of 1000*l.* made over by the Bishop, an Industrial Institution was established on land situated upon the "Capucin" Mountain, some 2000 feet high, to which the name Venn's Town was given by the late Rev. W. B. Chancellor; and here many young Negroes, the children of liberated slaves, for some years received Christian instruction and industrial training. The Institution was closed in 1894, as the landing of rescued slaves on the island had ceased several years before, and it was in consequence no longer needed. At the neighbouring island of Praslin is a clergyman who is partly supported by the S.P.G. For the many other little "Oil Islands" scattered beyond, and for *Diego Garcia* and the *Chagos Islands*, now a coaling station for steamers, it is a great problem how to provide. Their inhabitants, however, are few, and they return generally from time to time to headquarters, after working a fixed period of service. The island of *Rodrigues* (300 miles from Mauritius in a north-easterly direction, and very inaccessible) was visited by Bishop Royston in 1881, and subsequently a Creole catechist was sent to work there among the little flock of under a hundred souls. It was but the third brief visit paid by any clergyman of the English Church since the diocese was formed. Most of its people are Roman Catholics, and have a French priest paid by Government.

A large proportion of the planters, both in Mauritius and the Seychelles, are French Roman Catholics, and although they have usually treated the Protestant missionaries with consideration, it is only natural that their sympathy and support should be chiefly given to the Roman priests and teachers, who of late years have occupied the island in great force. In this aspect, the work carried on among the coolies presents greater difficulties in Mauritius than in Ceylon. The Roman Catholics are very active, particularly among the Creole population, the great majority of whom belong to their faith. They work also among the Hindus, and in Mauritius they have an Archbishop, a Vicar-General, and some thirty priests.

The only other Protestant missionary society at work in Mauritius is the S.P.G., which has two European missionaries, three native clergymen, and five catechists.

MADAGASCAR.

From 1863 to 1874, the Society had also, connected with the Mauritius Mission, a Mission in Madagascar. That great island had been the field of one of the most remarkable Missions of the London Missionary Society. It was first visited in 1818. In 1837 the missionaries were expelled, and the Christians were for many years severely persecuted. When, on the death of Queen Ranavalona, in 1861, the wonderful spread of the Gospel during the long night of persecution became known, the L.M.S. invited the C.M.S. to share in the work of evangelization by occupying the northern and eastern coasts. In 1864, the S.P.G. also began a Mission. Some 300 converts were the result of the ten years' work of the C.M.S. missionaries, Revs. T. Campbell and H. Maundrell. In 1874, both these brethren, and the Rev. W. Dening, who had lately joined them, were away in consequence of ill-health; and at that juncture an event occurred which led to their being permanently withdrawn. The two Church of England Missions had been provisionally under the episcopal supervision of the Bishop of Mauritius; but a Bishop for Madagascar, consecrated by the Scotch Episcopal Church, was now sent out, and as the S.P.G. Mission had its headquarters at the capital, Antananarivo, it was arranged that he should reside there. To this the L.M.S. objected, as they had long been in possession; and the C.M.S. Committee, to avoid the ecclesiastical difficulties certain to arise, determined to retire altogether from the island. Mr. Maundrell and Mr. Dening were transferred to Japan, and Mr. Campbell retired; and the converts were taken charge of by the S.P.G. missionaries under Bishop Kestell-Cornish. It should be added that the Bishop has joined with the L.M.S. missionaries in the work of Bible translation, sitting for some years on a Committee presided over by an L.M.S. man.

A powerful French military expedition made its way up from the coast, with terrible losses from fever, in 1895, and took Antananarivo, and a French Protectorate over the island was proclaimed in October of that year.

STATISTICS, 1894.—C.M.S. MAURITIUS MISSION.

European Missionaries: Clergy, 4; Wives, 3. Natives: Clergy, 4; Lay Agents, Male and Female, 55; Native Christian Adherents, 2020; Native Communicants, 627. Schools, 28; Scholars, 1620.

CHRONOLOGICAL TABLE.

1854.—Rev. V. W. Ryan consecrated first Bishop of Mauritius.	1869.—Consecration of Dr. Hatchard.
1856.—C.M.S. Mauritius Mission begun.	1871.—Consecration of Dr. Huxtable.
1859.—Indian Orphan Asylum formed by Government.	1872.—Consecration of Dr. Royston.
1863.—C.M.S. Mission to Madagascar.	1874.—C.M.S. withdrew from Madagascar.
1894.—First ordination of an Indian—Rev. C. Kushall—to the diaconate.	Seychelles Mission begun.
	1890.—Retirement of Bishop Royston.
	1891.—Consecration of Bishop Walsh.

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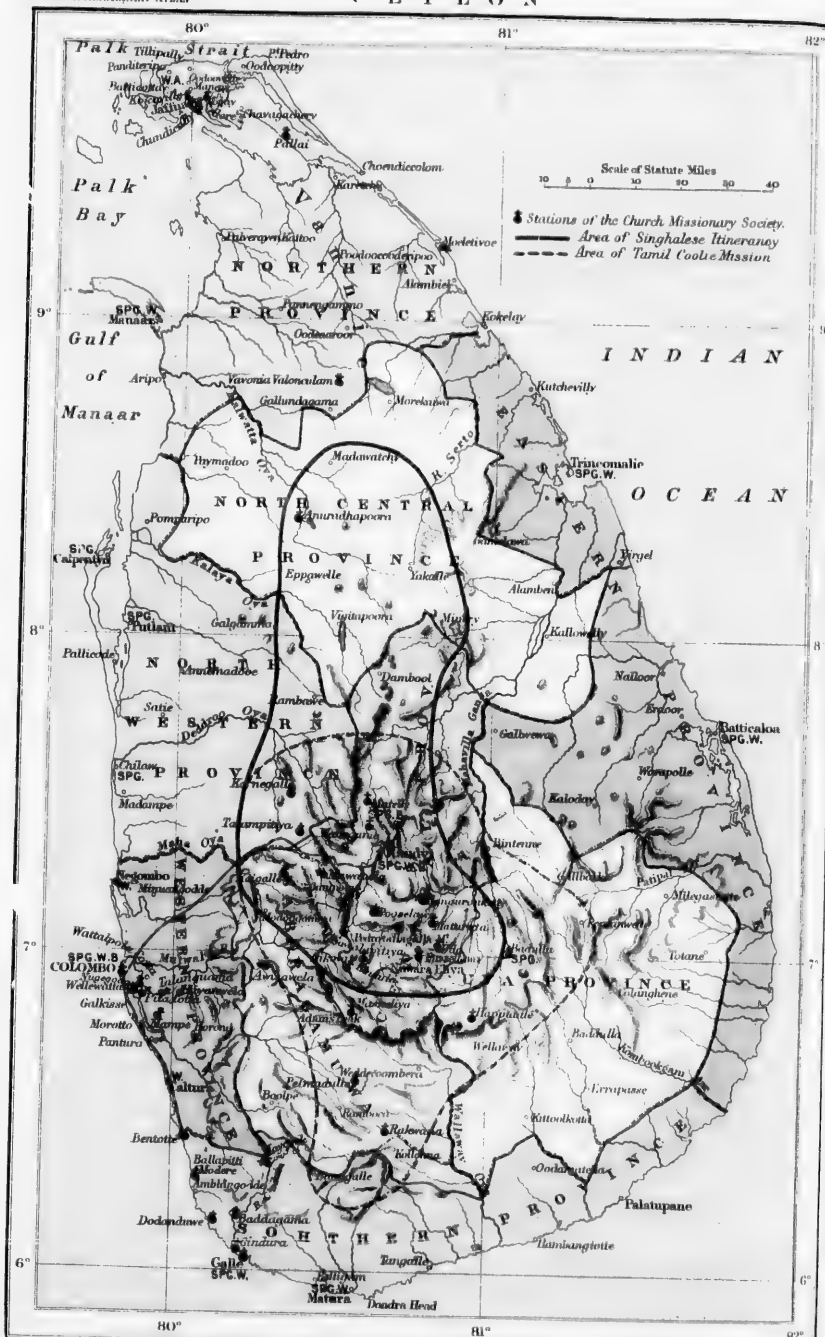
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Other Missions:
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 B. - Baptist
 A. - American Board

Stanford's Geographical Estab.^t London

THE CEYLON MISSION.

THE Island of Ceylon was known to the Greeks as Taprobane, to the Arabs as Serendib, to old Sanscrit writers as Lanka Dwipa. In ancient times Egyptians, Greeks, Romans, Persians, and Arabs traded to its ports, and some have identified Point de Galle with the Tarshish of the Hebrews.

In point of size, Ceylon is rather smaller than Ireland. Its length from north to south is 271 miles, and its greatest width 137 miles. Its area, including dependent isles, is 24,454 square miles. It is one of the loveliest islands in the world, and its fauna and flora are scarcely to be excelled in variety and beauty. This wealth of vegetation is greatly due to the warm moisture of a climate subject to two annual monsoons, one from the north-east, the other from the south-west, each in turn bringing a deluge of rain. It is doubtless from this cause that, although so near the Equator, the heat is less oppressive than in India. There is moreover a very great variety of climate in different parts of the isle.

Of the various races who people the isle, (1) a small number of utterly uncivilized *Vedihahs* still inhabit the jungles on the east coast, where for more than 2000 years they have retained their primitive manner of life. They are supposed to be the descendants of the aborigines—the Yakkhos, or devils, as they are called in native legend. These were conquered by an invading race who (543 B.C.) swept down from the valley of the Ganges, commanded by Wijaya, the son of a king of Bengal. He founded the royal dynasty which held sway in Ceylon for about 2300 years. It was in the reign of one of his successors, King Devanipia-Tissa (307 B.C.) that Buddhism became the state religion of Ceylon. (2) The descendants of these conquerors bear the name of *Singhalese* (from Singha, a lion). They are a singularly graceful race, with delicate features and slender limbs. The inhabitants of the Singhalese Highlands, of which Kandy is the capital, are much more sturdy, and retained their independence for three centuries after the Maritime Provinces had been conquered by European settlers. (3) The *Tamils* are the descendants of mercenaries and invaders from Southern India, who repeatedly contested possession of the isle. They form the chief population of the north, and occupy the east and west coasts as far south as Batticaloa and Chilaw. A very large number of Tamils of a lower social grade are imported as coolies to work on the coffee and tea plantations. The majority of the Tamils worship the Hindu gods, but both they and the Buddhist Singhalese practise the devil-worship of Southern India. (4) The *Moormen*, who are the most energetic inhabitants of the isle, and the most enterprising traders, are probably descended from Arabs, who conquered some sea-coast towns in the 11th century and inter-married with the women of the land. They are Mohammedans, as are also the Malays, who were imported into Ceylon by the Dutch as mercenaries, and now form the backbone of the police. (5) Another large section of the community are the *Burghers*, descended from intermarriage of Portuguese or Dutch colonists with Native women. The Portuguese Burghers are the most miserable class in Ceylon, but the Dutch Burghers are highly respected, and are largely employed in Government offices and other responsible posts.

The total population, according to the census for 1891, is 3,008,000. This comprises Singhalese, 2,041,000; Tamils, 724,000; Moormen, 197,000; other native races, 13,000; Burghers, 21,000; Europeans, 5,000. The census of 1891 reckoned 302,000 Christians, of whom 181,000 were Singhalese, 95,000 were Tamil. The remainder were Europeans and Burghers. The Christians were classed as follows:—Roman Catholics, 247,000; Episcopalians, 21,000; Wesleyans, 19,000; Presbyterians and Congregationalists, 13,000; Baptists, 5,000. Though the figures here given are taken from the official census, it is well

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Sinhalese Itinerary
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Japan

Official Estate London

to note that the total number of Protestant Christians of all sects *who are recognized adherents of any Mission* does not exceed 25,000. Here, as in India, many who would be no credit to any creed can assume the name for their own ends. And as regards the large number of Roman Catholics, it must be admitted that a vast majority have simply exchanged the name of one idolatry for another—the gaudy processions in honour of divers saints (whose images are substituted for those of the gods which are worshipped alike by Buddhists and Tamils) *being escorted by the identical devil-dancers and truly diabolical music of their neighbours.*

One of the strongholds of Buddhism is the temple at Kandy, owing to its possession of a piece of yellow ivory, two inches long and as thick as a first finger, which is supposed to be one of Buddha's teeth, and as such receives the most devout worship from Buddhists of all nations. The Kings of Cambodia, Burmah, and Siam send offerings, and their people come on solemn pilgrimage to do homage to this priceless relic. The Delada Maligawa, or Shrine of the Tooth, stands on the brink of the lake, and is the scene of a magnificent annual festival, when, with much imposing ceremonial, this precious tooth is brought forth from the innermost shrine, resembling a richly-jewelled thimble-case, wherein it habitually reposes, securely cradled in a nest of bell-shaped dagobas or relic-shrines one within the other. With such a centre of sanctity as this worshipful tooth, it is only natural that Kandy should be the chosen home of a very large body of Buddhist monks. They have several monasteries and two colleges, and the yellow-robed brethren form a conspicuous feature in the neighbourhood of the town, as indeed they do throughout the island. Seeing how large a piece of bone is revered as the Tooth of Buddha, it is only natural that his Foot should be large in proportion. Accordingly, that beautiful mountain which is called by foreigners *Adam's Peak*, is only known to the Singhalese islanders as the Sri Pada, or Holy Footprint, because on the rock which crowns its extreme summit there is an indentation, partly natural, partly artificial, bearing a rude likeness to a huge footprint, six feet in length. The Mohammedans crowd here to do homage to the memory of Adam, while the Tamils believe that the footprint is that of one of their gods—the worshippers of Siva claiming it as his mark, and the votaries of Vishnu ascribing it to Saman, who in India is worshipped under the name of Lakshmana. Buddhism in Ceylon is largely tinged with the superstitions of the aboriginal inhabitants—the worship (so strongly condemned by Buddha) of sun, moon, and planets, of gods and deified heroes, ancestors, snakes, and especially of evil spirits, commonly called “devil-worship,” being practised by a large proportion of the nominal Buddhists, apparently without incurring serious ecclesiastical censure; in fact, many images of Vishnu, Siva, and other Hindu or aboriginal gods are admitted within the temples, though more frequently in a separate building within the same enclosure. Yet the system of Buddhism here taught is most elaborate and intricate. While revering Gautama as the Buddha of the present era, his worshippers believe that twenty-four different Buddhas have previously become incarnate on earth. Here and there we come on huge images of Buddha, not often represented alone, or by three figures exactly alike, as in China, but by three figures, of which one is standing, one sitting in contemplation, and one reclining as if in sleep, the latter typifying the unconscious state of Nirvana, which is the aim and end of all Buddhist desire. These three figures are sometimes sculptured on a cyclopean scale from the solid rock, as at Polanaruwa. The celebrated Sacred Bo-tree (*Ficus religiosa*) at Anaradhapura was, until it was blown down by a storm in 1887, an object of extreme interest. It was believed to be the identical tree grown from a branch brought from India in 307 B.C. by the Princess Sanghamitta, a branch of that very tree beneath which Gautama sat when he became perfected as a Buddha. The tree, which for so long was the centre of so much veneration, was a very wizened old stem, but about a dozen stems rose

from the same stone platform, apparently from the same root. All were accepted as sacred, and multitudes of pilgrims went to do it homage, and reverentially carried away any leaves that might flutter from it.

The principal seat of Government is at Colombo, on the western seacoast. By the recent construction of a secure harbour this city has become the recognized port to which all traffic flows. Under the name of Kalambu, Colombo was described by the Moors, in 1340, as "the finest city in Serendib." Two centuries later the Portuguese changed the name to that which it now bears, in honour of Christopher Columbus. Its rocky headland was subsequently fortified by the Dutch. The town has a population of 120,000, and is well provided with hotels, churches, fine Government House, and other public buildings. These and the pleasant one-storeyed bungalows of European residents are so isolated in shady gardens that a very small part of the town assumes the prosaic character of streets, though there is much crowding in the pettah or Black Town, which is chiefly composed of the mud-built houses of the natives of all naturalized races—Singhalese and Tamils, Moors and Malays, Dutch and Portuguese Burghers. Four hours by rail—a railway which is a marvel of engineering—brings us from the lovely green of swampy rice-fields, along the face of richly-wooded and craggy hills, to the city of Kandy, 1600 feet above the sea-level—a town of 20,000 inhabitants. It lies in a cup-shaped valley on the brink of an artificial lake; the pleasant houses of many foreign residents are perched on the steep hills around, and here the British Governor has his semi-tropical quarters.

CHRISTIANITY IN CEYLON.

Probably in no other country is the record of the conflicts of Christian sects more painful than in Ceylon, where it has formed so prominent a feature in all the dealings of successive mercenary invaders, whose selfish cruelty could not fail to make the several creeds odious in the eyes of the people. As to winning their hearts, that was never attempted, except perhaps in very early days, when a community of Persian merchants who were Nestorian Christians established headquarters on the shores of the Gulf of Manaar.

European influence first appears prominently in 1505, when the Portuguese subdued the Maritime Provinces, and introduced a well-nigh compulsory Roman Catholicism. Under pressure, multitudes yielded and submitted to baptism, while continuing to practise the rites of the Buddhist and Brahman faiths. Some lingering trace of Nestorian teaching may have predisposed the Tamils of the Jaffna Peninsula to the Christian faith; for when, in A.D. 1544, Francis Xavier made his earliest proselytes among the fisher-folk of Cape Comorin, those of Manaar sent him an invitation to come and teach them also. Though unable to do so in person, he sent one of his clergy, and ere long about seven hundred received baptism.

In 1656 the Portuguese were expelled by the Dutch, who insisted on the profession of Protestant Christianity, proclaiming the Reformed Church of Holland to be the established religion of the island, and that none save those who had been admitted by baptism could hold any office under Government, or even be allowed to farm land! Of course, upon this, hundreds of thousands pressed forward to submit to the test thus sacrilegiously imposed, Brahmins claiming their right to do so without even laying aside the outward symbols of their heathen worship! So little did the Dutch clergy seek to obtain any hold on the hearts of the people, that they would not even take the trouble to learn their language, but taught them through interpreters. At the same time cruel penal laws were issued against Roman Catholics, who were subject to all possible civil disabilities, even marriage by a priest being declared invalid. Thus Christianity was presented to the islanders solely as the ground for bitter

contentions between the two bodies of those professing it. As a matter of course, a Church built upon a basis of political bribery and coercion could not stand when these incentives were removed, and so when, in 1796, the British obtained supremacy and proclaimed religious liberty, the outwardly imposing Dutch Church faded away like a dream, notwithstanding that it was for some time recognized as the Established Church of the Colony. Mr. North, the first British Governor, not only took active measures for restoring the Dutch village-schools all over the island, but also offered Government assistance to the clergy if they would itinerate through the rural districts, and so keep alive some knowledge of the Christian faith. The people no sooner perceived this interest evinced by their new rulers, than, supposing that religious profession and political reward would continue to go hand in hand, the nominal converts increased rapidly, only to be followed by wholesale apostasy so soon as they realized that their creed was a matter of absolute indifference to their official superiors. Thus, whereas in A.D. 1801 no less than 342,000 Singhalese professed the Protestant faith, ten years later that number was diminished by one-half, the rest having returned to Buddhism! Likewise in the Northern Districts, where in A.D. 1802 upwards of 136,000 of the Tamil population were nominal Presbyterians, the cloak of "Government religion" was thrown off so rapidly that, four years later, the fine old Dutch churches were described as having been left to go to ruin, the Protestant religion being extinct, and the congregations having all returned either to the Church of Rome or to the worship of the Hindu gods.

Ceylon was one of the first fields to which the fathers of the Church Missionary Society turned their eyes. The Island, having lately become a British possession, seemed to have special claims upon them, especially after the collapse of the superficial State Christianity introduced by the Dutch. It was not, however, till 1814 that the Committee were able to begin their long-contemplated efforts in Asia at all. They then sent out four missionaries, of whom two, the Revs. W. Greenwood and T. Norton, were appointed to Ceylon. But the vessel in which they sailed had to put back for repairs, and before she finally started, the Committee were led to alter their destination to India. In 1817, however, four men were at last sent to Ceylon, the Revs. S. Lambrick, R. Mayor, B. Ward, and J. Knight. In the next five years four stations were begun, which have been principal centres of work ever since, viz. Kandy, Baddegama, Cotta, and Jaffna. Not until 1850 was Colombo, the seat of government, occupied; and the two important evangelistic agencies for the hill country of the Central Province, the Kandyan Itinerancy and the Tamil Cooiy Mission, were founded in 1853 and 1855 respectively. From the first, progress was very slow. When the Jubilee of the Mission was celebrated in 1868, there were under 3000 Native Christians connected with it. In the next twenty years this number was doubled. The converts have been about equally gathered from the Singhalese and the Tamil population. Of the thirty C.M.S. Native clergymen who have been ordained in Ceylon, sixteen have been Singhalese and fourteen Tamil. Among the missionaries of former years should be specially named W. Adley, 1824-46 (who only died in 1889, aged 97); G. C. Trimmell, 1826-47; W. Oakley, 1835-86 (who never once returned to England during his half-century of service); J. F. Haslam, M.A. (9th Wrangler), 1838-50; H. Powell, 1838-45 (afterwards Vicar of Bolton and Hon. Canon of Manchester); S. Hobbs, 1855-62, besides previous service in Tinnevely (afterwards Rector of Compton Valence); R. Pargiter, 1845-64 (afterwards Association Secretary, now Vicar of Towersey, Bucks); Isaiah Wood, 1847-61; R. Bren, 1849-58 (afterwards in charge of the Society's Preparatory Institution at Reading); G. Parsons, 1849-66; C. C. Fenn, M.A., 1851-63 (afterwards Secretary of the Society); J. Ireland Jones, 1857-91 (now Rector of Brampton, Norwich); C. C. McArthur, 1858-67 (afterwards Association Secretary); W. E. Rowlands, 1861-91; J. Allcock, 1864-88;

T. Good, 1866-74 (now Incumbent of Sandford, Dublin); E. M. Griffith, 1867-89; D. Wood, 1867-90; W. Clark, 1868-78, besides previous and subsequent service in South India. Of missionaries still on the staff, the Rev. E. T. Higgins has laboured since 1851 (with an interval in England as Association Secretary); the Rev. S. Coles, since 1860; the Rev. R. T. Dowbiggin, since 1867; the Rev. J. D. Simmons, since 1874 (after previous service in Tinnevely). In the last three or four years several ladies have been added to the staff; and the C.E.Z.M.S. has also sent three to Kandy.

In 1887, and again in 1889, "Special Missions" were conducted in Ceylon by the Rev. G. C. Grubb, assisted on the former occasion by Colonel Oldham. Remarkable blessing was vouchsafed; many English planters were converted to Christ, and the Christian men among them stirred up to greater zeal in His service; and the effect of this, both upon the Native Christians and upon the evangelistic work among the Heathen, was very marked. But it has since been much marred by the antagonistic influence of the Exclusive Brethren. The Revs. E. N. Thwaites and Martin J. Hall also conducted Special Missions at Kandy and Colombo in the spring of 1894.

The C.M.S. Church Council system is successfully worked in Ceylon. The District Councils manage all financial business; and the Central Council is a powerful deliberative body, which has on several occasions manifested exemplary faithfulness to Scriptural and Evangelical truth.

WESTERN AND SOUTHERN PROVINCES.

Colombo, the modern capital of the Island, was not occupied by the Society until 1850. Some years before that, however, in 1843, a C.M.S.

Colombo. Association was formed at Colombo to help the Mission with funds, under the auspices of Sir Colin Campbell, then Governor, and other high officials. In 1850, the Rev. G. Pettitt, of Tinnevely, was transferred to Ceylon as Secretary of the Mission, and in that capacity took up his abode at Colombo. He found some Singhalese catechists at work, and a few converts; and he organized also a Tamil Mission. By his efforts a church for the English residents was erected on the esplanade called Galle Face, as a centre of evangelical and missionary influence, after the example of the Old Church, Calcutta, and Girgaum Church, Bombay. It was opened by Bishop Chapman in 1853; and, ever since, English, Singhalese, and Tamil services have been conducted in it for the congregations of the three races respectively. Another church, St. Luke's, Borella, now belongs to the Society; and both of them have assigned parochial districts. Active evangelistic work, by means of public preaching, visiting, and vernacular schools, is carried on for both Singhalese and Tamils; and there is a Tamil Christian Girls' Boarding School.

Cotta is a village six miles from Colombo, and has a history. When the Portuguese first arrived in Ceylon, Cotta was a royal residence.

Cotta. Under the Dutch, it was a centre of religious teaching and influence. There was a large church, and one of the ministers, a Singhalese Christian who had been educated in Holland, was the first to translate the New Testament into the vernacular. The whole population of the district then professed Christianity and had been baptized. There was no Buddhist temple, and the Buddhist priests were forbidden to recite their prayers in public. The transfer of Ceylon to the British brought a great change. The Dutch system of a nominal state religion was very defective; but the English had no system at all. Churches and schools fell into decay; and the mass of the people, whose Christianity had been the merest profession, relapsed into Buddhism. A Baptist missionary sought for two or three years to bring them to Christ, but about 1820 he left the place. In 1822 it was occupied for the C.M.S. by the Rev. S. Lambrick. Assisted by Mr. Selkirk, he devoted much pains to the translation of the Scriptures, and in 1833 they completed what is known as the Cotta Bible. In 1828 a training class was begun, which, with some variations in scope and purpose, and some few

intervals, has been carried on ever since, and many godly pastors, evangelists, and teachers have been educated in it. J. F. Haslam was its Principal from 1838 to 1850, and C. C. Fenn from 1853 to 1863. But for forty years after its occupation, Cotta proved a most disappointing field. So accustomed were the people to a mere outward profession of religion, that the most fervent preaching failed to touch them. There were hundreds of nominal adherents, but little true religion among them; and when in 1862 a great "Buddhist revival" took place, and Christianity was vehemently assailed with weapons forged by the infidelity of Europe, great numbers apostatized. The weeding, however, did good; and since then the Native Christian community has been in a far more healthy state. Under the Rev. J. Ireland Jones and his successor, the Rev. R. T. Dowbiggin, active evangelistic agencies have covered the district; efficient schools have been carried on; native pastors have ministered to the village congregations; and year by year Cotta has contributed to the history of the Ceylon Mission touching instances of the power of divine grace.

Baddegama, a large village fourteen miles from Galle, in the Southern Province, and in the midst of beautiful scenery, was occupied in 1819 by the Rev. R. Mayor. A picturesquely situated church was consecrated by Bishop Heber in 1825. The history of the Mission is very similar to that of Cotta. A Girls' Boarding School was opened in 1888, the girls of which have done well in the Government and Scripture Examinations. A hopeful work has opened at a fishing village, Dodanduwa, six miles from Baddegama, where Miss Phillips, the first missionary sent out of the New South Wales Church Missionary Association, went to reside in 1893.

CENTRAL PROVINCE.

The Singhalese of the hill-country of Ceylon are called Kandyan. They are of a stronger and more independent character than the Singhalese of the plains, and they preserved their freedom intact throughout the Portuguese and Dutch periods. It was with great difficulty, and after the massacre by them of one whole detachment of troops (in 1803), that the British forces at length subdued them, in 1815. Two years later, a formidable insurrection broke out, but it was quelled in 1818 when the famous relic before noticed, Buddha's Tooth, was captured.

The occupation of Kandy as a Mission station took place in the same year, under the advice of the then Governor of Ceylon, Sir R. Brownrigg. The Rev. S. Lambrick was the first missionary, and on his removal to Cotta, the Rev. T. Browning took charge. But the missionary whose name is indissolubly connected with Kandy was the Rev. W. Oakley, who laboured there from 1835 to 1867. In that year he removed to the hill-station of Nuwera Eliya, where he lived for twenty years more as the active secretary and revered counsellor of the whole Ceylon Mission. The pastoral care of the Singhalese congregation of Trinity Church was handed over to a native clergyman, the Rev. Cornelius Jayasinha. An interregnum of catechists followed, and lasted for several years, but in 1867 the Rev. Henry Gunasékara succeeded, and he has continued in his post ever since, and acted as chairman of the Kandy Church Council, with which three or four other congregations are also connected.

In 1857 the *Kandy Collegiate School* was opened by the Rev. J. Ireland Jones, with a view to attract the sons of the Kandyan chiefs. In this it was not successful, and though it was valued by others, it was closed after six years. In 1871 it was reopened with the name of Trinity College by the Rev. R. Collins, and quickly took an important position, which it has since maintained. Mr. Collins was succeeded in the Principalship by the Rev. J. G. Garrett, who was in turn succeeded by the Rev. E. N. Hodges. In 1889 Mr. Hodges was appointed to the Bishopric of Travancore and Cochin, and his post at Kandy was taken up by the Rev. E. J. Perry, a master in Merchant Taylors' School. But the new Principal

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had hardly got to work when he was accidentally shot dead. In 1890 the Rev. H. P. Napier-Chavering was appointed to succeed him. The labourers have been much encouraged, especially during the past few years, by students confessing Christ in baptism. In 1891 one Buddhist youth and one Hindu were baptized; in 1892 three Buddhists and two Hindus; and in 1893 one Buddhist, a Kandyan of high family, the nephew of a leading official in the Tooth Temple. The late Governor of Ceylon, Sir A. E. Havelock, on more than one occasion showed his interest in the College by presiding on the Annual Prize Days.

In 1853, the Rev. E. T. Higgins founded the *Kandyan or Singhalese Itinerancy*, an evangelistic mission to the villages all over the hill-country. This work involves a rough and arduous life. In a country as large as Wales, the missionary has to be incessantly walking up and down mountains higher than any in Wales, and to be content at night with the most uninviting accommodation in a Kandyan hut. Among many hundreds of converts who have been baptized, Abraham, a devout Buddhist, who eighteen times went on pilgrimage to the sacred Bo-tree at Anurâdapura, and after his conversion frequently visited the same place with the Rev. and Mrs. Ireland Jones to bear witness to his Master, deserves to be mentioned. After some thirty years of faithful service as a catechist, he died in 1891. Several ex-Buddhist priests have been baptized in recent years. A second centre of itinerancy is at Kurunegala.

Another Itinerant Mission over nearly the same district was begun in 1855, called the *Tamil Cooly Mission*. The hills and mountains in the centre of Ceylon were formerly covered with coffee plantations, but coffee has now been partly superseded by tea. The labourers for these plantations are Tamils from South India, who go over to Ceylon for a term of years and then return to their own land. Their neglected condition and accessibility to Christian influence attracted the attention of Dr. John Murdoch (so well known for his labours in behalf of vernacular education and literature in India) and the Rev. W. Knight, Secretary of the C.M.S., who was visiting Ceylon to inspect the Mission; and in 1855 the Tamil Cooly Mission was established under the auspices of the European planters themselves, and a Local Committee of planters was formed, comprising men of various denominations. The C.M.S. took entire charge of the work, the Local Committee undertaking to defray all expenses except the maintenance of any European missionaries who might be sent. Tamil catechists were obtained from Tinnevely. Many hundreds of the coolies have been baptized, a great many of whom have returned to India.

NORTHERN PROVINCE.

Jaffna, the peninsula at the north end of Ceylon, was, as already mentioned, one of the first districts occupied by the Society. The peninsula is thirty-six miles long by twenty broad, and consists of one great plain, covered with palmyra and cocoa-nut palms. The population exceeds 200,000, almost entirely Tamils, immigrants from South India, and Hindus in religion. The Rev. Joseph Knight was the first C.M.S. missionary in Jaffna, his station being *Nellore*. In 1841 the district of *Chundicully* was taken up, an old Portuguese church being handed to the Mission by its pastor, Christian David, a convert of Schwartz's. In 1849, the *Kopay* district was occupied. An important high-class Boys' School was begun at Chundicully in 1851, replacing a Boarding-School which had been carried on there. Among other institutions are the Kopay Training Institution for schoolmasters, opened in 1853, and the Nellore Girls' Boarding School, commenced in 1842. There are five pastorate, Nellore, Kopay, Chundicully, Kokoville, and Pallai; and the extensive adjacent district on the mainland, called the Wannie, is regularly visited by evangelists. The Rev. G. Champion, the senior of the native pastors, can count over fifty years of service for Christ, thirty as an ordained minister.

Jaffna and District.

The Bishop of Colombo admitted four Natives to the diaconate for these northern pastorates at the close of 1893.

DIocese OF COLOMBO.

Ceylon was included in the Diocese of Calcutta when that see was established in 1814, but when the Diocese of Madras was formed in 1835 it was transferred thereto. The Diocese of Colombo, which is co-extensive with the Island, was established in 1845. The Bishops of Colombo have been Dr. Chapman, 1845; Dr. Piers C. Claughton, 1862; Dr. Jermyn, 1871; and Dr. R. S. Copleston, consecrated in 1876. On Bishop Copleston's arrival in the Island, serious difficulties arose, owing to his seeking a more direct control than his predecessors had had over all the missionary work in the Diocese. The Society conceived that its just liberties as an independent organization, and those of its missionaries as clergymen of the diocese, were at stake; and the controversy was rendered still more painful by theological differences. The missionaries feared the influence of the Bishop's advanced Church views, and their protests were backed by the Committee at home; but this is not the place to enter into details. In 1880, the questions at issue were submitted to the Archbishop of Canterbury (Dr. Tait), the Archbishop of York (Dr. Thomson), the Bishops of London (Dr. Jackson), Durham (Dr. Lightfoot), and Winchester (Dr. Harold Browne); and the result was an "Opinion" from these five prelates which was accepted on both sides as satisfactory, and under which the Mission has been carried on ever since with a little difficulty. The Bishop has worked very cordially with the missionaries, visiting every station in turn, confirming candidates, and joining in evangelistic preaching, &c. In 1884, indeed, some questions arose upon which the missionaries and lay friends in Ceylon differed from the Home Committee, and the Revs. J. Barton and C. C. Fenn were sent out to adjust matters; which they accomplished to general satisfaction and no further difficulty has occurred.

In 1881, notice was given by the Government that the English Church in Ceylon was to be disestablished, and the subsidies withdrawn, vested interests, however, being respected. The Bishop summoned a Synod or Conference, comprising the clergy and lay representatives, English and native, which appointed a Committee to prepare a constitution for the disestablished Church. This, after some preliminary difficulties and prolonged though friendly discussions, was successfully accomplished by 1886, the date fixed for disestablishment to take effect. Two or three of the Society's missionaries took an active part in this work. The English Church in Ceylon is now entirely independent, but by its own constitution, voluntarily and unanimously adopted, it is linked in closest association with the Church of England. By an Act of the local Legislature, the English Church in Ceylon is bound by the same laws and rules as the Church of England; and, by the same Act, any resolution of the local Church body not in accordance with this obligation is *ipso facto* void.

The other Missions in Ceylon are the S.P.G., the Wesleyan and Baptist Societies, the Salvation Army, and the American Board (Congregationalist), the last-named in Jaffna only. Much work is also done by chaplains appointed by the Bishop, who are engaged to labour among both Europeans and Natives. According to the Indian Decennial Statistics of 1890, the total number of Native Christians connected with these agencies was 14,598, of whom 3723 were attached to the Church of England (*besides* the C.M.S. Christians), and 8550 were Wesleyans.

STATISTICS, 1894.—C.M.S. CEYLON MISSION.

European Missionaries: Clergy, 17; Lay 2; Wives, 16; Ladies, 11. Natives: Clergy, 17; Lay Agents, Male and Female, 520; Native Christian Adherents, 8369; Native Communicants, 2952; Schools, 268; Scholars, 15,651.

(For Chronological Table, see page 196.)

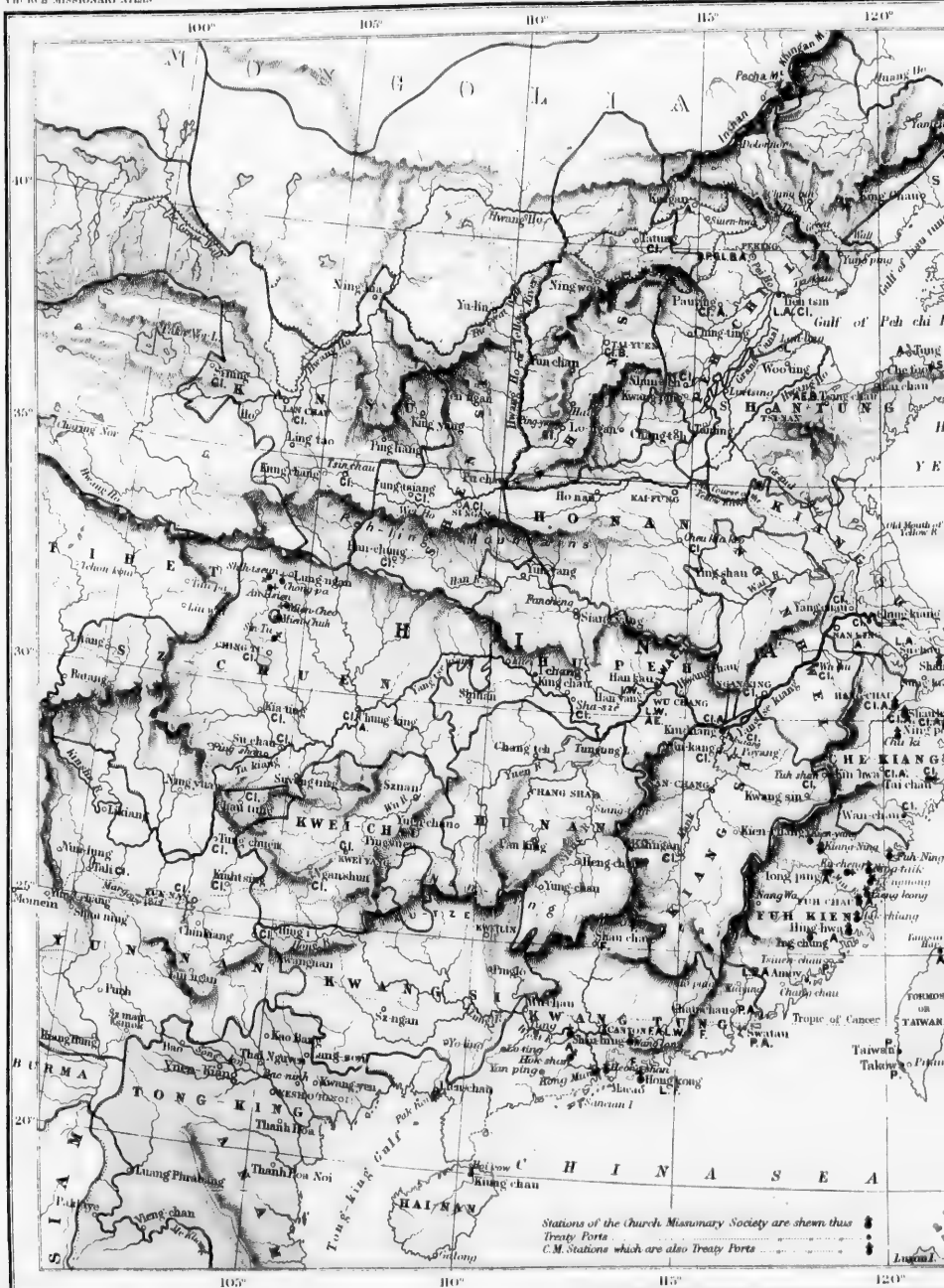
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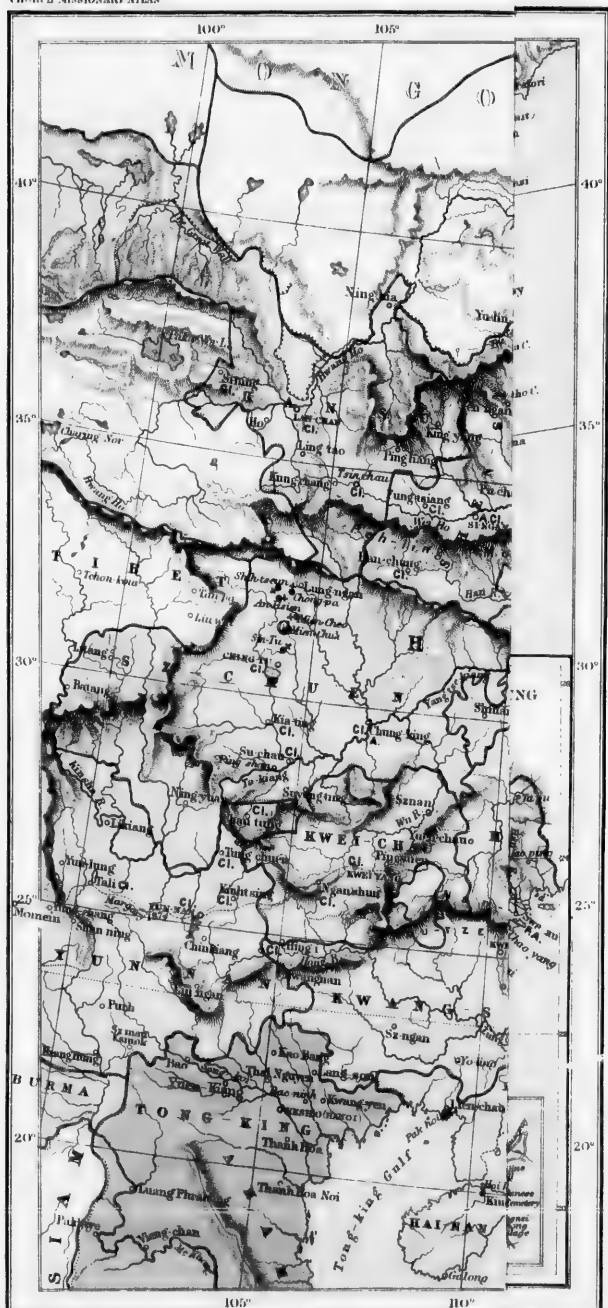


CHINA AND JAPAN



Other Missionary
 S.P.C. Soc. Prop. Gop. P. Presbyterian Engl. Irish F.P.
 L. London Miss. Soc. C.I. China Inland
 B. English Baptist A.E. American Episcopal
 W. Wesleyan A. American others
 F. Foreign Protestant.

Standard Geographical Establishment London.



Scale of English Miles

0 50 100 150 200 250

Printed in London.

CHINA.

I. THE COUNTRY AND PEOPLE.

IN considering China as a mission-field, one may well feel staggered by its stupendous extent of territory and enormous population. Its boundaries comprise one-tenth of the habitable world. The area of the whole of Europe, with its islands, is 3,797,256 square miles, while that of the Chinese Empire is about 4,000,000 square miles. But only about one-third of this vast area is comprised in the eighteen provinces of China Proper. The remaining two-thirds include Chinese Tartary, Mongolia, Manchuria, &c.

But though so vast in extent, Tartary, Mongolia, and Manchuria contribute a comparatively small proportion of the population—probably not more than 20,000,000, whereas that of the eighteen provinces of China proper amounts by the lowest recent computation to 227,000,000, thus giving a total of 247,000,000. It is now generally admitted that the old estimate of 400 millions was too high; and 250 millions is sometimes accepted as a rough calculation; while others say 350 millions. This is equal to *fifty* or to *seventy* Londons. The following are the two estimates for the Eighteen Provinces of China proper:—

	Millions.		Millions.		Millions.
Chi-li	20 or 28	Ho-nan	15 or 23	Hu-nan	16 or 18½
Shan-tung	19 " 29	Hu-peh	20½ " 27½	Kwan-tung	" " 19
Shan-si	9 " 14	Gan-hwuy	9 " 34	Kwang-si	" " 7½
Shen-si	7 " 10	Che-kiang	12 " 26½	Kwei-chow	4 " 5½
Kan-su	3 " 15	Fuh-kien	10 " 14½	Sz-chuen	20 " 21½
Kiang-su	20 " 28	Kiang-si	15 " 23	Yun-nan	5 " 5½

But what makes "China's Millions" so imposing is their homogeneity. The whole race is essentially one in its leading characteristics. Within the boundaries of British India there are many distinct nations, and a hundred different languages; but in China, although there are such differences in dialect that the colloquial language of the north is not comprehensible to the man of the south, there is but one written language, which is current throughout the country, and the Mandarin Chinese is understood by all who can read, except in Fuh-Kien, Kwan-Tung, and part of Kwang-Si.

In an Empire of such vast extent there is ample space for every variety of physical characteristics. Far away to the north stretch the wide table-lands of Mongolia, while to the west rise the majestic mountains of Tibet, whence two great mountain-ranges trend eastward right across the empire. The northernmost of these is the Thsin-ling, or Blue Mountains. The southern is the Nanling, a mighty ridge, with peaks 12,000 feet in height. Between these great ranges lies a vast tract of fertile land, covering an area of 210,000 square miles, densely populated and admirably cultivated. In a country where railways are as yet unknown, and roads are few and very far between, a vast amount of traffic is carried on by means of a system of canals, which intersect the land in every direction, connecting many of the chief towns with the great rivers. The Grand Canal, which connects Hang-Chow, in the province of Cheh-Kiang, with Tient-sin, the port of Peking, is about 650 miles in length. It crosses the two greatest rivers, the Yang-tse-Kiang and the Hoang-ho or Yellow River, but has latterly become comparatively useless owing to the erratic conduct of the latter river, commonly called "China's Sorrow," which is subject to appalling floods. The Hoang-ho has changed its course nine times within the last 2500 years. The Yang-tse-Kiang, though springing from the same watershed, is a more reliable stream, and forms the great highway of commerce across the centre of the empire, while draining a vast basin estimated at 750,000 square miles.

Of course, in speaking of an Empire extending from 18° to 40° N. lat., there must necessarily be a very wide variety of climate; Canton, the southern capital, being actually in the Tropics, while Peking is subject to violent extremes of heat and cold—the heat in summer being exceedingly trying, the thermometer often upwards of 100° Fahr., while through the long winter months the cold is excessive, and the city is virtually cut off from the outer world, ice a foot thick rendering the river unnavigable. The pleasantest climate is that of the central zone, extending from Fuh-Kien and Shan-Tung on the eastern coast to Si-Chuen on the west—a belt which includes the most fertile provinces—the granary of China.

Sad to say, an ever-increasing proportion of the finest land is being absorbed by the cultivation of poppies for the supply of China's curse—opium. So enormously has the illegal growth of native opium increased, that it is said it already far exceeds the amount imported. Prior to the British "Opium War" this domestic cultivation was exceedingly limited, whereas now wide tracts of the richest land, which should naturally be devoted to silk and cotton, sugar, rice, beans, wheat, and other grain, are in every direction given up to opium—a greed of gain which has already resulted in most grievous suffering. There is no doubt that the dreadful famines which have of late years scourged the north of China, may be attributed in some measure to this cause—the granaries having been left unfilled and no provision made for years of drought,—although it must be added that want of means of transport contributed largely to the result.

Chinese cities are, as a rule, walled; and the number of these is sometimes reckoned at 17,000. The 18 provinces are divided into 182 prefectures and 1279 districts, each with its central city, besides numbers of smaller towns. The city walls are for the most part earth-works faced with stone, and with parapets of brick. Shrubs, and even large trees, strike root and flourish in the interstices of the masonry, and in May the walls are festooned with roses and honeysuckle. The city gates are opened at sunrise and closed at dusk. Most of these cities have water-gates; and every night a fleet of 100 or 200 market-boats gathers outside. When the narrow entrance is cleared shortly before sunrise by the lifting of the drawbridge, or the removal of the water chain, the struggle which ensues forms a scene of the wildest confusion, amusing to contemplate, but most unpleasant to be involved in. The streets are paved throughout, and are for the most part very narrow. The back streets are dull and uninteresting, but the front streets and the crowded thoroughfares of trade, where the varnished shop signs (black ground with the words in gilt, or white ground with red characters), glowing in a long line under the brilliant sunshine, afford an animated and striking picture. These thoroughfares, so busy and noisy by day, are quiet and comparatively deserted in the late evening. Paraffin lamps are being introduced now along Chinese city streets, gas is largely used in the foreign mercantile settlements, and the streets of the Shanghai Concession are lighted with the electric light. Opium dens abound now, not merely in the back alleys, but oftentimes in the great thoroughfares; and they are crowded with the victims of the drug. But Chinese cities at night present an appearance so decent and so orderly as to perplex and sadden a Christian new-comer as he contrasts such scenes with the streets of Christendom by night. He learns, however, after a while something of the evil and corruption which may lurk below this quiet surface.

The two objects which catch the eye of a stranger are the very long queues of the men and the small feet of the women. These queues, called "pig-tails" by Europeans, are, in fact, much more like cows' tails. And the queue worn in England as recently as the first quarter of this century, in length, at all events, more closely resembled the tail of the first-mentioned animal than a Chinaman's graceful appendage. Moreover, this is not a Chinese, but a Tartar badge, imposed upon the people by their

conquerors. Hence the significance of the name *Chang-nao*, "long-tailed," given to the rebels who so nearly overturned the ruling Tartar dynasty thirty years ago, and hoped to set up a native tail-less line. Hence also the grave suspicion with which the officials in China viewed the spread of the tail-cutting rumour in the summer of 1877. Foot-binding is a custom probably more than 1000 years old. Some say that a Chinese empress had a club foot and, in order to hide the deformity, bandaged and swathed it; whereupon the ladies of fashion, deeming it a mark of beauty, copied it by cramping their feet. The origin of the custom is ascribed also to a concubine of the last sovereign of the Ts'i dynasty, A.D. 501. She was named P'an Fei. Her tiny feet dancing on a platform ornamented with golden lilies charmed the emperor. "Every footstep makes a lily grow," cried he; and the "golden lotus" is a poetical name for women's feet. The present distortion, originating in the attempt to rival P'an Fei, is called "the lily book." Yao Niang, again, wife of the last ruler of the Southern T'ang dynasty, A.D. 975, is said to have had feet "cramped in the semblance of the new moon." The theory that it was invented to compel Chinese women to be "keepers at home," however ingenious, is hardly authentic. The Emperor K'ang-hy, founder of the present Manchu dynasty, A.D. 1662, made a determined effort to suppress foot-binding; but he desisted when assured that it would result in rebellion. The Manchu empresses are said never to bind their feet. Anti-foot-binding Societies have been formed by the Chinese gentry in Amoy and Canton; and the more enlightened Native Christians are setting their faces against the practice. Infanticide is supposed by some to be intimately connected with female foot-binding; *q. d.*, "Women with small feet cannot be of much use; custom will not allow us to unbind their feet, therefore we must thin the sex." It is difficult to ascertain the extent to which this crime prevails in China. In certain districts near Amoy only seven-tenths of female infants are allowed to live. Probably the crime is local, and liable to variation in intensity, being influenced by famine and scarcity. Heathen societies exist (notably at Ningpo) whose object is to subsidize poor parents who have a daughter born, and punish those who have been found guilty of the practice. Infanticide is condemned by public opinion.

The Government of China is an absolute monarchy, the Emperor being responsible only to the gods, whose earthly vicegerent he is. Government is supposed to be: hence his suggestive titles, as "Son of Heaven," "the Imperial Supreme." He is regarded as the representative of Heaven, while the Empress represents Mother Earth. The Emperor is assisted in the administration of Government by a Cabinet Council and six supreme tribunals, but the ultimate decision on all points rests in his own hands.

II. HISTORY.

Of all existing nations, none can compare with China for the antiquity of her historical records, which are probably authentic to as early as 2000 B.C. (when they merge into mythology). The earliest recognized dynasties are those of Hsia and Shang, the fathers of agriculture and letters. But really authentic history dates from the beginning of the Chow dynasty about 1100 B.C., at which time China seems to have been divided into many independent States, though all acknowledging the suzerainty of its chief ruler. About 250 B.C. the Chow family were superseded by one of the Tsin family, who having reduced all surrounding states to subjection assumed the title of Emperor, and gave to the consolidated Empire his own name, Tsin or China. This first Emperor built the Great Wall, called Wan-li chang (myriad mile wall), as a protection against the Manchu Tartar tribes or Huns, who had ever been dangerous neighbours, and who continued to make incursions during the reigns of the Han (B.C. 206), the Tang (A.D. 608), and the Sung (A.D. 960) dynasties. About the year 1269 one of the Sung Emperors was so rash as to appeal to the Grand Khan of the Mongols or Western Tartars to aid him in expelling the Manchus.

Accordingly, Kublai Khan arrived at the head of an immense army, and having driven out the Manchus he took possession of the throne, founding the new dynasty of Yuen, the first foreign rulers of China. He afterwards conquered Manchuria, so that his dominions extended from Corea to Asia Minor, and from the Frozen Ocean to the Straits of Malacca—an extent of territory which neither previously nor since that time has ever been ruled by one monarch. He died at Peking in A.D. 1294. In 1368 the Chinese succeeded in expelling these usurpers, and founded the Ming dynasty, which reigned 246 years, when Imperial misgovernment led to a rebellion, and the throne was seized by a usurper. A general of the deposed Emperor now invited the aid of the Manchu Tartars. These came, and, after a seven years' struggle, acquired the sovereignty of the whole Empire. They then established themselves in Peking in 1644, and placed on the Imperial throne the first representative of the dynasty of Ts'ing, which still reigns, exercising absolute control over all the millions of Chinese.

Till within the last few years all intercourse with foreigners has been only **Intercourse** calculated to excite in the Chinese mind hatred and contempt. **with** So early as the sixteenth century the Spanish and Portuguese **Foreigners.** aroused their hostility, not only by greed of gain, but by making the extension of the Roman Catholic faith a veil for political intrigue. Then followed the early stages of British trade, which opened a back door for illicit smuggling of opium, and so led to the first Opium War with Britain in 1839. In 1842, the Treaty of Nankin was signed, whereby China was compelled to pay an enormous sum towards the expenses of the war, to cede the Island of Hong Kong to Britain in perpetuity, and to throw open to foreign trade the five ports of Canton, Amoy, Fuh-Chow, Ningpo, and Shanghai, at which suitable quarters should be set apart for foreign residents. The continuance of extensive opium smuggling led to the renewal of war in 1856, and in the following year Canton was stormed by the allied French and English forces. The forts at the mouth of the Peiho were captured in May, 1858, and a month later a treaty was signed at T'ien-Tsin, by which China was required to pay another very heavy indemnity towards war expenses, and to British subjects at Canton. She was also compelled to grant protection to all of her subjects professing the Christian religion, and to throw open for residence of foreigners nine other places of importance, namely, New-Chwang, T'ien-Tsin, and Chefoo, in the north; Hankow, Kiu-Kiang, and Chin-Kiang, on the Yang-tse River; Tai-Wan and Takao in Formosa; and Swatow in the south. But as the French and British Ambassadors were on their way to Peking to ratify this treaty, a final and treacherous effort was made to prevent the foreign barbarians from entering the capital, which necessitated the re-capture of the Taku Forts, followed by that of Peking itself in December, 1860.

While endeavouring to defend herself against foreign aggression, China was torn by that most terrible civil war, the **Tae-ping** Rebellion, which broke out in 1850. This extraordinary movement had a **Rebellion.** semi-Christian origin, but it soon became political, and assumed the character of a patriotic effort to shake off the Tartar yoke. So widespread was the success of the Tae-pings that, but for British intervention, chances seemed almost in their favour; when in 1861-2 British and American officers were allowed to take command of the Imperial troops. Then the tide of fortune was turned, and Colonel Charles George Gordon, at the head of his "ever-victorious army," achieved extraordinary successes; but the scenes of horrible massacre and bloodshed rivalled those previously enacted by the Tae-pings,—horrors which roused Gordon's indignation, but which he was powerless to prevent. Thus the Civil War was suppressed; but those fifteen bloody and destructive years were not to be quickly forgotten, nor has the Tartar Government been unmindful of the aid afforded in its hour of need. In 1876 it agreed to throw open four new treaty ports, namely, Pakhoi, on the coast of Kwang-Tung; Wan-Chow, on the sea-coast,

between Fuh-Chow and Ningpo; the river-port of Wuhu, fifty-five miles above Nan-King on the lower Yang-tse; and I-Chang, about nine hundred miles inland on the same river. Four other ports were opened, including Hang-Chow and Soo-Chow, in 1895, after the completion of the war with Japan, making in all twenty-four great centres free to European commerce.

From time to time in recent years riots of a more or less serious character directed against foreigners have arisen. In 1891 a Wesleyan missionary and an English consular agent were murdered at Wu Sueh, and many Chinese Roman Catholic Christians were massacred in the far north beyond the Great Wall. In May, 1895, riots took place at Chentu and other places in the Province of Si-Chuen, when missions on premises were destroyed, but happily no lives were taken. The most serious and fatal of the recent anti-foreign agitations occurred in August, 1895, when the missionaries of the C.M.S. and the C.E.Z.M.S. labouring at Ku-Cheng, in the Province of Fuh-Kien, were attacked, and eleven members of the party, including the Rev. and Mrs. R. W. Stewart and two of their children, were killed. (See *infra*, p. 188.) In most of the riots which have occurred it has been suspected, and in some it has been proved, that the Chinese literati and officials were the instigators and abettors of the outrages complained of; and, indeed, the Government itself has usually manifested an obvious desire not to interfere with these officials, and has given a lengthened immunity to criminals. The people, however, as distinguished from the official classes, have shown themselves friendly, and, so far as they are concerned, it may be said, notwithstanding these occasional outbreaks, that the whole of China is now practically open to the foreigner. It remains to be seen what the effect will be upon the further opening up of the country of the war of 1894-5 between China and Japan.

Meanwhile there are evidences that the public conscience in this country is being gradually roused to a sense of the national sin involved in the relation of England to China regarding the Opium Trade, at least in times gone by. On April 10th, 1890, the following motion of Sir Joseph Pease in the House of Commons obtained a majority of thirty-one in a House of 291 Members:—"That this House is of opinion that the system by which the Indian Opium revenue is raised is morally indefensible, and would urge upon the Indian Government that they should cease to grant licenses for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demands for medical purposes; and that they should at the same time take measures to arrest the transit of Malwa opium through British territory." A Commission was appointed by Parliament in June, 1893, to inquire into the alleged evils of the opium trade, whose report was published in April, 1895. This, however, proved disappointing to this extent, that it dealt mainly with the degree of prevalence and the effects of opium consumption in India, where the drug is taken ordinarily in the form of pills and infusions—a much less harmful method than that of smoking which prevails in China. A memorial was presented to the Commissioners by fourteen British missionaries in China of twenty-five or more years' standing (including Bishop Burdon, Bishop Moule, and Archdeacon Moule), urging them to recommend the restriction of the Indian production of opium to the supply of what is needed for medicinal purposes. This appeal was urged on the following grounds, among others:—

We believe it to be a fact, established beyond possibility of reasonable doubt, that the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially, and morally. Statements to this effect have been repeatedly made in Blue Books, and other official documents, on the authority of British officials of high standing, and they are entirely corroborated by our own personal observation. The Protestant missionary body in China has twice, by its representatives assembled in Conference, and including men of various nationalities and of many different Churches, unanimously passed resolutions condemning emphatically the use of opium by the Chinese for other than medicinal purposes, and deploring the connexion of Great Britain with the opium trade.

III. LANGUAGE, LITERATURE, EDUCATION.

The Chinese Language is *one*, and yet *manifold*. One language for the *eye*; two hundred or so for the *ear*. One language for *books*; very many for *speech*. "In the extremities of the north and south of India," says Elphinstone, "the languages have no resemblance, except from a common mixture of Sanscrit." For Sanscrit read *Wen-li*, the Chinese book language, and the sentence will fairly well do service for China. Any well-educated reading man in any of the eighteen provinces can read to himself a book in this *Wen-li*. In reading out loud to others, though he will not read it as it stands if he would be intelligible, but will translate it into his local patois, yet he bases his reading on the book, and many of its classical words enter into the colloquial. "A tendency towards the introduction of the colloquial dialect" (i.e. Mandarin) "is," says Mr. Wylie, "observable in the writings of the Sung dynasty; and in the Yuen dynasty (A.D. 1206-1333) a dictionary of this dialect, together with novels and plays, appeared." A large Christian colloquial literature is now being formed; "but by the *literati par excellence*" (to quote Mr. Wylie again) "all such literature would be disowned." Nankin, or southern Mandarin, is intelligible through large districts of the Yangtse Valley. Ningpo colloquial is understood to a great extent by some 10,000,000 people in Cheh-Kiang.

The Chinese written language is monosyllabic; and there is a separate sign for every word. K'ang-hy's great dictionary contains 44,449 of these characters. Not more than 10,000 or 15,000 occur, however, in current literature. Dr. Williams informs us that the nine canonical books of Chinese classical literature contain only 4601 separate word signs. These signs are a development of hieroglyphic or picture writing. "They were," says Dr. Medhurst, "first, *pictorial*, then *symbolic*, afterwards *compounded*, and finally *arbitrary*." But note that traces of each of these stages still remain in the system of writing now in vogue. These word signs, though all pronounceable, represent *things* and *ideas* more than *sounds*; they are in fact symbolic more than phonetic. The common use and comprehension of the Arabic numerals, 1, 2, 3, 4, &c., &c., in Europe, all attaching the same meaning to the figures, but calling them by different names—is the best illustration of the powers of Chinese word signs. These signs are compiled by arrangements of only eight elementary strokes—the *dot*, the *line horizontal*, the *perpendicular line*, the *hook*, the *spike*, the *sweep*, the *stroke*, the *dash*. These form the only pretence to an alphabet; but as the reappearance of a combination of these strokes in an unfamiliar sign, similar to the combination entering into the composition of a familiar sign, gives no real clue to the sound or sense of the new one, and as each new character must be learnt by separate and isolated instruction and effort of memory, the alphabet is but a sorry pretence at best!

Chinese word signs, and the words of colloquial talk, have also *tones*, which are not mere emphasis or accent, but are part and parcel of the word. Eight tones are usually recognized; most sharply marked in the South, where indeed nine or ten are perceptible. At Ningpo five tones are more easily recognizable, though in theory the complete system is observed. The same sound, differently intonated, completely changes in meaning. For instance (to give only some of the simpler variations)—*Sing*, even tone, means a *Star*; ascending, *To awake*; retiring tone, *Holy*. *Shü* (even) a *Book*; (ascending) *Water*; (retiring) an *Age*. *Mó* (even) *Hemp*; (ascending) *Horse*; (retiring) *To scold*. A Chinaman from Shanghai would be quite unintelligible to a Chinaman at Amoy or Hong-Kong. Even in the northern corner of Cheh-Kiang, *three* translations of the English Prayer-book are required for the differing dialects of Ningpo, Hang-Chow, and Shaou-Hing. These translations were made for the most part by Bishop Russell, Bishop Moule, and Mr. Valentine.

There are, with but few exceptions, no schools for girls in China except

Mission schools; but boys' schools abound all over the country. The enthusiasm for education is fostered and stimulated by the system of competitive examinations, which has prevailed for at least 1200 years; and success in which, without bribery or favour (in theory at least), lies within the reach of the lowest peasant in the land. The first degree (*shu-ts'ai*, "accomplished talents") is competed for in prefectural cities, e.g. Ningpo, every year. The second degree (*kü-jin*, "promoted man") is competed for at triennial examinations of *sin-ts'ais*, at the provincial capitals. It may give some approximate idea of the proportion of educated people in China, as well as of the enthusiasm for education, that at Hang-Chow, the capital of Cheh-Kiang, from 10,000 to 15,000 graduates assemble to compete for the *kü-jin* degree, though only 90 or 100 can be elected. The examination premises contain 13,000 cells. On one occasion these were filled to overflowing, 15,000 candidates having arrived; and those shut out from the cells were accommodated in 2000 sedan chairs. The examination lasts nine days in three sessions, with a day's interval between each session. For three days and three nights they may not leave the gates. A cook attends on every twenty cells. Those found copying from miniature editions of the classics, which can be hidden in the full loose sleeve, are punished by compulsory kneeling at the gates, and are then expelled. Old men up to the age of 70 compete; and "plucking" cheerfully endured up to that age is rewarded at last by an honorary degree.

Is Chinese education worthy of the name? The answer depends upon a true definition of education. If by education we mean expansion of the intellect, enlargement of knowledge, and drawing out of latent power; then the answer will probably be *no*. But if we form a humbler estimate, and recognize a certain polish of manner, regularity of thought and expression, and knowledge, with (in not a few instances) practice of relative human duties, as the result of education; then we may answer *yes*.

Science, in its common acceptance, has not hitherto been taught in Chinese schools, or required in their periodical competitive examinations; neither have the histories of other countries been studied to any extent. A change, however, is coming over the long-slumbering country. Questions are now set requiring knowledge of geography, of mineralogy, of engineering, and of kindred subjects; and prizes are offered for essays on these topics. In consequence of this, scientific works, translated or composed by Europeans, in which missionaries have taken a very prominent part, are being purchased extensively by Chinese students. The Chinese have always been remarkable as astronomical observers and recorders, but separate works on this science were very rare in early ages. A book ascribed to the Chow dynasty (closing B.C. 221) describes the heavens as a concave sphere. The first part of this book is looked upon as "the original treatise on Trigonometry. The Chinese were well versed in Trigonometry, both plane and spherical, the latter introduced in the 13th century; but the science of Geometry, as handed down from the time of Euclid, was quite new to them." (Wylie.)

Two ancient geographies must be mentioned here: (1) The travels of the celebrated Buddhist priest *Fa-hian* (A.D. 399—414) through Central Asia, and (2) an account of 138 countries of Asia by *Hsüan-Tsang*, another Buddhist priest, completed in the year A.D. 647. Besides these there are herbals and treatises on minerals; but none of these books form, as a rule, part of a Chinaman's education.

The *Four Books*, viz. the Great Learning, the Principle of Equilibrium, the Discourses of Confucius, and the Philosophy of Mencius; with the *Five Classics*, viz. The Changes, the Odes, the Histories, the Ceremonies, and the Annals, form the chief subjects of study and for examination. These are all committed to memory. Chinese memories are very retentive. Even girls in our Mission schools, under twelve years of age, have been known to commit to memory and retain for examination the

four Gospels in Chinese. A good deal of collateral teaching goes on by means of illustrated story-books: and the proverbs in common use give an insight into Chinese moral thought.

Of course, with all their reverence for literature, a very large proportion of the people cannot attempt studies involving the knowledge of some thousands of characters. The late Bishop Russell considered that only about five per cent. of the people of the Cheh-Kiang Province (which is one of the more advanced) could read intelligibly. He therefore set himself to reduce the language to its alphabetic equivalents, so that it might be represented by our own twenty-four Roman letters; and in this simple form, with the assistance of the American Presbyterian Mission, he printed a considerable portion of the Holy Scriptures in the vernacular of the province, with the happy result that the children in the schools, and women, found that within a few weeks they could read and write more fluently than men who had bestowed years of toil in acquiring the ordinary Chinese characters. A few years since, the Rev. W. H. Murray, of the National Bible Society of Scotland, has devised a marvellously ingenious application of Braille's system of embossed dots for enabling the blind to read and write. He finds that six or eight weeks suffice to teach any blind lad of average intelligence to read and write fluently.

IV. RELIGIONS.

Such is the extraordinary reverence of the Chinese for their own literature that it may be affirmed of a large proportion of the educated classes that beyond the worship of their own ancestors, their religion, which we call CONFUCIANISM, consists solely in acts of homage to Confucius, the great sage who, born B.C. 551, took upon him the herculean task of classifying a mass of manuscripts dating from the remotest ages, and having reference to early Chinese history, religious ceremonies, and scientific discoveries. His teaching concerned man's moral duty to his neighbour in the practice of benevolence and wisdom, but as for his relation to the spiritual world, that was a subject on which he abstained from comment. Consequently his followers, finding no instructions on the worship of any god, consider that none is essential, and so the pure Confucian is a true agnostic, though he renders to the sage (as to his own ancestors) sacrifices and homage, not to be distinguished from worship. In every city there is a Confucian temple; some of these are very fine, but all are simply ancestral halls, containing only ornamental tablets bearing the names of noted saints.

The books enumerated above were written or edited by Confucius himself and his great follower Mencius. The Emperor K'ang-hy (died A.D. 1722), issued sixteen maxims as containing the gist of Confucian doctrine, and on these sixteen texts his successor, Yung-ching, wrote the justly celebrated volume of sermons, the *Sacred Edict*. But the summary contained in it, excellent as it sounds, is after all but surface teaching. Confucius, Mencius, and Choo-he, all discoursed on the great topics of human nature, and the origin of evil. What do they tell us as to man's power to do good, and his fate if he does evil? The Trilateral Classic, the hornbook in which every Chinese boy learns his letters (or rather word signs) begins thus, "At man's beginning the original of his nature is good." "By nature we are near to the good, by imitation we go off from it." Mencius taught that man is biased towards the good, as distinctly as water is inclined to seek its own level; and that it requires force to divert man from virtue, just as water must be driven upwards. The passions—an accretion on nature—and custom, constitute this force.

Although every Chinaman may be assumed to revere Confucius, the divinely-implanted instinct of worship leads most to at least nominal

adherence to the teaching of either Buddha or Laou-tse. The latter was the contemporary of Confucius, but was more imaginative and greatly occupied with speculations about the unseen powers and the human soul. His system has developed into **Taoism**, which recognizes the divinity of the five planets as representing the five elements of our globe: Mercury representing water; Venus, metal; Mars, fire; Jupiter, wood; and Saturn, earth. All powers of nature are deified, thunder and lightning, wind and storm, sea-gods and river-gods, and many of these deities are symbolized by mysterious dragons. But the Taoist temples are full of hideous idols, and its priests deal largely in astrology and the exorcising of devils, and are simply quacks and conjurers living by the sale of charms to the ignorant. The national gods of the Empire, chief of whom is Kwan-te, the god of war, are among the Taoist deities.

BUDDHISM with its Sanscrit sacred writings was introduced from India by one of those accidents, if we may so call them, which seem to us so perplexing. In A.D. 65 the Emperor Ming-te dreamt that a Mighty Teacher had visited this earth, and that he must send messengers westward to learn his doctrine. Obedient to this vision, he sent wise men to inquire what new revelation had been vouchsafed to mortals; but, alas! instead of travelling onward till they reached Judea, his emissaries were captivated by the preaching of the disciples of Buddha, and they took back, not the new Gospel of Christ, but the older agnosticism of Buddha, which inculcates no worship whatever. But in China to-day Buddhist priests are mostly illiterate, unable to read their own sacred books, and are held in the utmost contempt, not only by the educated classes, but even by those who seem to be the most devout worshippers both of the saintly Buddha himself and also of all the gods and goddesses whose shrines find a place within his temples, though such worship is all at variance with his teaching.

It has been the custom with most statistical writers to reckon all the population of China as Buddhist, and thus to give Buddhism the first place among the religions of the world. This is disputed by Professor Sir M. Monier-Williams, who regards only a minority of the Chinese as really Buddhists.

Both Buddhism and Taoism hold the original goodness of human nature. Such teaching, leading on to the conclusion which Buddha taught, that "within thyself deliverance must be found," contrasts mournfully with the sighs of Confucius over man's moral failure: "I have not seen one who loves virtue as he loves beauty" (*Analects* ix. 17, xv. 12); and with the grotesque national proverb, "There are two good people, one dead, the other not yet born." The great sayings of Chinese moralists sparkle indeed like gold, though it be on a dustheap of folly and superstition (to use Dr. Chalmers' simile). "Within the four seas all are brethren," said Confucius. "If I cannot keep the two together, I will let life go and choose righteousness," said Mencius; and again, "Life springs from sorrow and calamity, and death from ease and pleasure." But the gold becomes dim when we remember that Confucianism, besides countenancing polygamy in order to secure male offspring and continue thus the ancestral rites, and besides advocating revenge under certain circumstances, recognizes (or rather encourages) no relation to a living God; it says nothing of a future judgment, of another world, and of retribution hereafter; it knows no mediator, teaching that for trespasses reformation will suffice, for gross or presumptuous faults there is no place for prayer (*Analects* iii. 13); and finally, Confucianism exaggerates filial piety to the extent of the practical deification of parents and ancestors. Filial and fraternal piety may be called the keynote and refrain of all Chinese morality. The five relationships involving the chief duties of man are described as those of (1) the minister to his sovereign; (2) the son to his father; (3) the wife to her husband; (4) brother to brother; (5) friend to friend. Alas! that man's duty to our Father in heaven is omitted.

MOHAMMEDAN preachers arrived in China in the seventh century, uncompromisingly declaring the unity of God and the iniquity of idolatry. They made many converts, and the total number of Chinese Mohammedans is now estimated at thirty millions. They are most numerous in Yun-Nan and other western provinces, where about one-third of the inhabitants are said to profess this creed. They have mosques in all parts of the Empire, from Peking to Canton.

But ANCESTRAL WORSHIP is the real religion of China, and is the key-stone of all existence in the Celestial Empire. It permeates all life, affecting even the most trivial details of every-day existence, and is in influence tenfold more potent for keeping the people in the bondage of gross superstition than all the countless idols of the land, inasmuch as it compels every man to be forever looking backward instead of forward, in fear lest he should by any action offend his very exacting ancestral spirits. In short, from his birth to his grave, the chief aim and end of every Chinaman is this constant propitiation of the dead. No matter what other religion he professes, Buddhist, Teouist or Confucian, every Chinaman's first care is that of sacrificing to his ancestors. This was the primitive religion of the land, and from it were derived the systems both of Laou-tse and of Confucius.

Confucius inculcated filial reverence as the primary obligation of mankind, and the majority of the Chinese obey his precept, while even those, a small minority, who may have been bad sons during their parents' lifetime, from the hour of their death become most punctilious in the observance of every detail of ancestral worship, lest the dead who have suddenly become so powerful should return to torment them, accompanied by a multitude of spirits more vicious than themselves. The condition of the dead in the spirit world is supposed to depend entirely on the provision made for them by their survivors. These offerings should be presented by the nearest male relative, and it is very important that the relative should be a son. Sooner than leave no son to minister at the ancestral altar, a Chinaman will, if possible, adopt one. This substitute must of course be younger than the supposed father, and this rule is slavishly adhered to, even at the risk of serious jeopardy to great interests. No more striking instance could be adduced than the selection of Kwang-Su, the present Emperor, who, at the time of the late Emperor's early death, was under four years of age. In the interests of the Empire it would have seemed desirable to confer the Imperial crown on one of the adult princes, but as all these were older than the deceased Emperor, they were incapable of offering the requisite worship, and the only person capable of fulfilling the conditions was this little child. But as the young Emperor Tung Chi had left no heir on earth to offer sacrifice to his own father Hien Fung, the infant Emperor was officially constituted heir to Hien Fung, with a promise to the spirits that his first-born son should be the especial heir to Tung Chi. As a matter of course, this whole system is the greatest bar that could by any possibility be devised to check the adoption of Christianity. It is firmly believed that the Chinaman who confesses himself a Christian, and refuses to perform the accustomed acts of Ancestral Worship, thereby consigns all his ancestors for the five previous generations to a state of perpetual beggary. He brings on himself the curse, not only of all his kinsmen, friends, and neighbours, but of all the mighty dead, whom he is most bound to revere and care for, and whose curse it is indeed terrible to incur. Even if he so fully realizes the teaching of Christianity as to be convinced that his dead ancestors require no aid from him, still it is hard to be scouted and misjudged by all, condemned by his superiors, and, worst of all, beset by the entreaties of all his female relatives, with one accord pleading for the unhappy dead.

The most terrible form in which such family opposition is occasionally

displayed is when parents have deliberately informed their son, who is inclined to become a Christian, that should he so disgrace the family they would at once commit suicide. The sting of this threat lies in the fact that, by Chinese law, a man who by his misdeeds drives his parents to kill themselves is a malefactor worthy of the most ignominious of all deaths, namely, decapitation, a far-reaching disgrace, which ensures his signal punishment in the next world, where headless spirits are treated with peculiar contumely.

The dread of thwarting the dead is for ever coming to the surface in regard to the mysterious natural powers alluded to as Feng-Shui, which, literally interpreted, means only Wind and Water, but "Feng-Shui," which apparently has special reference to the repose of the dead, and the influence of the mighty host of disembodied spirits upon the welfare of the living. Whether it is a proposal to make a railway or to build a top storey to a house, this vague shadowy spirit of evil forbids the work. The whole country is dotted with ancestral graves, and there is danger that making a railway would stir up the spirits of countless past generations, and let loose on the country a whole army of malevolent ghosts. On the other hand, to raise a wall may arrest the course of kindly spirits, or of the shadowy great dragon who brings blessing; or to pull down an existing wall may allow the approach of evil spirits from an unlucky quarter;—all of which sounds exceedingly foolish, but is nevertheless a deeply rooted belief in the minds of the whole Chinese race. So that at any time a cry of Feng-Shui, raised by the literati, will inflame the deadliest superstitions of the populace.

V. CHRISTIANITY IN CHINA.

There is reason to believe that the Gospel was preached in China in the first century of the Christian era, and it is beyond question that the Nestorians obtained considerable influence in the seventh century, and, under the sanction of successive Emperors, carried on extensive Christian Mission work until the thirteenth century, when their influence seems to have waned, and gradually all trace of their teaching faded away.

Long ere China had begun to sanction foreign intercourse with her people, Jesuit missionaries, in the dress of the country, had contrived to effect an entrance, and in the 16th and 17th centuries, having secured a footing by reason of their scientific attainments, were able to preach with freedom. Had they adhered to religious teaching, their converts would doubtless have been legion, but their usual rash meddling with politics soon aroused fear of foreign aggression, leading to violent opposition and terrible persecution, which have been repeated with every fresh scare of undue political influence. As it is, however, the Roman Catholic Missions in China have achieved a great numerical success. According to the Roman Catholic Register of Hong-Kong the statistics of Roman Missions in the Empire are as follows:—Bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; native converts, 1,092,818. There can be no doubt that such success is due in a large measure to their sanction of something closely allied to Ancestral Worship in the form of Masses for the Dead, as well as to the fact that all that custom has endeared to the outward senses of the Buddhist he may retain in the Church of Rome.

Of late years an important change has taken place in the professed attitude of the Chinese Government towards its Christian subjects, although the actions of local officials, apparently connived at by the Government, have been in frequent instances inconsistent with the profession. Just before the year of Queen Victoria's

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in the Empire, the Emperor of China fulminated an edict against Christianity. In 1886, just before Her Majesty's Jubilee, the Imperial Government issued a new proclamation explaining to all the people that the Christian religion teaches men to do right, and should therefore be respected. Consequently it called on the people to live at peace with Christian missionaries and converts. But the Imperial Government deemed it necessary to state that men who might embrace Christianity did not cease to be Chinese, and as such were entitled to all protection from their own Government, to which alone they owed obedience. The promulgation of this Edict was due to a political cause. It followed immediately on the decision of the Pope to send a Papal Legate to the Court of Peking to represent him as the sole Foreign Power interested in the Chinese Roman Catholics, thereby disclaiming all political protection from France.

On March 7th, 1798, a circular pleading for the translation and circulation of the Scriptures in the Chinese language was issued by **Protestant Pioneers.** William Moseley, a Nonconformist minister in Northamptonshire. Extracts from this circular were printed in the First Annual Report of the C.M.S. It had some influence upon the formation of the Bible Society, and upon the resolution of the London Missionary Society to send Dr. Robert Morrison to China in 1807. Morrison reached Canton in 1808. The East India Company secured his great linguistic services, and he was appointed translator to their factory at Canton, and thus, at their expense, at a cost of 15,000*l.*, was published his great Chinese dictionary. This, however, was not ready till 1822. In 1814 he published the first Chinese version of the New Testament. With the assistance of Milne, he next prepared a complete translation of the Bible, which was published in 1818. He also established an Anglo-Chinese College at Malacca for English and Chinese literature. Thus for twenty-seven years he toiled unceasingly, preparing the way for those who should follow, and during all these years only three fellow-workers came to his help. The first convert was baptized in 1814, but very few more were made before 1842. Morrison died at Canton in 1834. In 1830 the American Board of Foreign Missions sent its first emissaries to commence work in China; and by 1838 three other American societies, the Protestant Episcopal Church, the Baptist Union, and the Presbyterian Board, had followed suit. In 1847, the English Presbyterians sent the Rev. W. C. Burns, and the American Episcopal Methodists began work; other smaller American bodies followed, and also the German Missions, the Basel, the Rhenish, and the Berlin; and in 1851, the Wesleyans sent the Rev. G. Percy.

In 1824 the C.M.S. conferred with Morrison as to a Mission to China, on the occasion of his visit to England. In 1835 (the year when **The C.M.S.** the venerable Lord Chichester accepted the office of President) the C.M.S. wrote again to Dr. Morrison. Dr. Gutzlaff replied, as Dr. Morrison had gone to his rest before the letter arrived. Gutzlaff suggested Singapore and Hang-Chow as Mission stations; the first as an outpost, the second as a central point of attack. "Neither the Apostles nor the Reformers," said he, "waited till Governments proved favourable to the Gospel." In 1836 the Society sent Mr. E. B. Squire to ascertain whether it were possible to establish a Mission; but his report was not favourable. He, however, lived and worked for some time at Singapore and Macao. In 1843, after the close of the "Opium war," when Hong-Kong was ceded to England, and Shanghai, Ningpo, Fuh-Chow, Amoy, and Canton were made open ports for trade, the missionary era practically began. In the C.M.S. Report for that year there was a "Special China Fund," and some way down the list was this entry: "Ελαχιστότερος 6000*l.* 3 per cent. Consols, less duty, 5805*l.*" In 1844 the Rev. G. Smith, afterwards Bishop of Victoria, and the Rev. T. McClatchie, sailed for China,

and the Mission work of the C.M.S. in China began. The Mission at Shanghai was carried on for three years and a half (September 25th, 1844, to May 13th, 1848) before the Ningpo Mission was begun. The missionaries at Ningpo worked for two years before the Fuh-Chow Mission was commenced (May, 1850). During the next eleven years (1850—1861) the Shanghai Church grew very slowly, but the Ningpo Church developed more rapidly. At Fuh-Chow, however, the work seemed to be in vain, and its abandonment was seriously discussed. But in 1861 four converts were baptized, and in 1862 much progress was made. Meanwhile, during the stormy days of the Tae-ping Rebellion, the work of the C.M.S. in China was being extended. The Bishop of Victoria (Dr. Smith) visited Ningpo early in 1862, and proceeded thence to Peking. He took with him as his chaplain the Rev. J. S. Burdon; and the result of that visit was Mr. Burdon's permanent residence there till his own consecration as Bishop of Victoria. Hong-Kong was also occupied in 1862. In the two following years the work spread to various villages round about Fuh-Chow and Ningpo; in 1864 the great onward and inward step being taken of the re-occupation of Hang-Chow, which had been abandoned during the troublous times of the rebellion. In 1864, the Rev. G. E. Moule removed thither with his family; and after the lapse of thirty years he is still there, as Bishop of Mid China. Much systematic itinerating work was carried on during the succeeding years, and in 1870 Shaou Hing—another station abandoned during the rebellion—was re-occupied. In 1871 the Opium Refuge and Hospital were opened at Hang-Chow, and in the following year Dr. Russell was consecrated first Missionary Bishop in North China. Christian education was undertaken with fresh vigour, and in 1876 Native Church organization was set on foot. Since 1880 the expansion has been considerable, and numerous stations have been occupied by European missionaries, in most of which there were already converts and native catechists. Pakhoi, at the south-eastern corner of the Province of Kwan-Tung, was occupied as a Medical Mission station in 1886. In the Province of Fuh-Kien, Fuh-Ning received European missionaries in 1882; Ku-Cheng in 1887; Lo-Ngwong in 1889; Nang-Wa-kau, near the great Fu city of Kien-Ning, in 1889; Kien-Yang in 1891; and Hing-Hwa in 1893. In Cheh-Kiang Province, Tai-Chow became a station, having previously been worked as an out-station from Ningpo, in 1892; while the far-distant Province of Si-Chuen, reaching to the borders of Tibet, was reached by a party of missionaries, men and women, under the leadership of the Rev. J. H. and Mrs. Horsburgh, also in 1892.

The C.M.S. Missions in China are now in four groups, viz. (1) Hong-Kong and the Kwan-Tung Province; (2) the Fuh-Kien Province; (3) the Cheh-Kiang Province and Shanghai; and (4) the Si-Chuen Province. Peking, in North China, the capital of the Empire, was occupied from 1863 to 1880, but, on the revision of the diocesan arrangements, the Peking Mission was transferred to the S.P.G., which undertook the Church of England work in North China. The C.M.S. has received valuable assistance from the Society for Promoting Female Education in the East at Ningpo, Fuh-Chow, and Hong-Kong; and from the C.E.Z.M.S. in Fuh-Kien (see article on that Mission); and the C.M.S. itself now has lady missionaries at most of its stations.

The Colonial Bishopric of Victoria, Hong-Kong, was founded in 1849. Its legal jurisdiction applies only to the Island of Hong Kong, being British territory; but the successive Bishops have superintended missionary work in China itself. The first Bishop was the Rev. George Smith, who had been one of the two C.M.S. pioneers to China. He was succeeded, in 1867, by Bishop Alford, and he, in 1874, by Bishop Burdon, who had been a C.M.S. missionary twenty years. In 1872, the Missionary Bishopric of "North China" was founded, to superintend all

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missionary work of the Church of England north of lat. 28°; and the Rev. W. A. Russell, C.M.S. missionary at Ningpo, was appointed to the new see. On his death his *quasi*-diocese was divided. "North China" became the name of the northern half, comprising the six northern provinces, and to this Bishopric the Rev. C. P. Scott, of the S.P.G., was appointed. The remainder became "Mid China," for which the Rev. G. E. Moule, of the C.M.S., was consecrated Bishop. Out of the latter *quasi*-diocese, that of Western China was carved in 1895, the Rev. W. W. Cassels, a missionary of the China Inland Mission, and one of the famous "seven" referred to below, being consecrated to it on October 18th of that year. This appointment was made at the instance of the C.M.S., which undertook responsibility for the Bishop's stipend.

The Mission of the Protestant Episcopal Church of America has had a succession of able chiefs in Bishops Williams (afterwards of Japan), Boone, Schereschewsky, and Boone, jun.

In China, the Missions of the Anglican Church are but small when compared with those of other Protestant Societies. And one Mission occupies so remarkable a position that it must be described briefly by itself—the China Inland Mission. In 1854, the Rev. J. Hudson Taylor landed in China under the Chinese Evangelization Society. Within a few years he was joined by five other labourers, who had gone to China unconnected with any society. These were engaged at Ningpo and Shanghai; but in 1865 Mr. Taylor was led to appeal for twenty-four more, with a view to placing

**The China
Inland
Mission.**

two itinerant missionaries in each of the eleven interior provinces which were as yet unreached by Protestant Missions, and in Chinese Tartary. The China Inland Mission was accordingly formed in that year. Seven provinces were at that time "occupied," that is, there were a few missionaries, English and American, in each. These were the six coast provinces, Kwan-Tung, Fuh-Kien, Cheh-Kiang, Kiang-Su, Shau-Tung, and Chih-Li, and the interior province of Hu-Peh, in which the inland treaty port of Hankow is situated. The China Inland Mission has since sent missionaries to all these seven except Kwan-Tung and Fuh-Kien, and also to nine of the eleven provinces at that time untouched, viz. Kiang-Si and Gan-Hwuy, in 1869; Ho-Nan, in 1875; Shan-Si, Shen-Si, and Kan-Suh, in 1876; Si-Chuen, Kwei-Chow, and Yun-Nan, in 1877. Only Hu-Nan and Kwang-Si now remain without any resident Protestant missionaries. In 1894, the C.I.M. had 611 missionaries, counting wives, and was thus far ahead of every other society. But the number has multiplied fourfold in the last seven years. A great impetus was given to the Mission by the accession of the famous "seven" of 1885, Messrs. Stanley Smith, Studd, Cassels, Beauchamp, Hoste, and the two brothers Polhill-Turner; and two years later Mr. Taylor appealed for one hundred new labourers to go out in 1887, which number, in answer to much prayer, was actually given to the Mission in that year. The C.I.M. is especially notable for its employment of ladies. Nearly half the whole number sent forth have been single women; and experience has shown that many of them quickly master the language, and travel over the empire without difficulty, adopting Chinese dress and modes of living. The Mission is strictly unsectarian, or, rather, pan-denominational; that is to say, members of almost all English denominations belong to it, and are free to work in their own way. Several who belong to the Church of England are located together in a part of the province of Si-Chuen, where they are under the episcopal supervision of Bishop Cassels (see above). The cause of Missions owes much, under God, to the singular enthusiasm aroused among some Christian circles in England by Mr. Hudson Taylor and his brethren.

The other principal Missions in China are mentioned in the following list. Archdeacon Moule remarks: "We could wish, perhaps, the list far smaller, and the *workers* far more numerous. . . . But after all,

our practical unity of faith and hope and charity is a great thing." It may be added that "the unity of spirit and the bond of peace" in which "the faith" is held was strikingly demonstrated during the General Conference of Missionaries held in Shanghai in 1890.

British Societies :—

Church Missionary Society.—At Hong-Kong ; at Pakhoi, &c., in Prov. Kwan-Tung ; in Prov. Fuh-Kien ; at Shanghai ; at Ningpo, Hang-Chow, &c., in Prov. Cheh-Kiang, in Prov. Si-Chuen.

Church of England Zenana Missionary Society.—In Prov. Fuh-Kien.

Society for Promoting Female Education in the East.—At Hong-Kong and at Fuh-Chow.

Society for the Propagation of the Gospel.—At Chefoo and Peking.

China Inland Mission.—In fourteen of the eighteen Provinces.

London Missionary Society.—At Hong Kong, Canton, Amoy, Shanghai, T'ien-Tsin, Peking, Hankow.

Wesleyan Society.—At Canton, &c., in Prov. Kwan-Tung ; at Hankow, &c., in Hu-Peh.

Other Methodists.—At Ningpo, Hang-Chow, T'ien-Tsin, &c.

Baptist Society.—In Prov. Shan-Tung.

English Pre-byterian Mission.—At Swatow, and Amoy.

Church of Scotland.—At I-Chang, Prov. Hu-Peh.

Scotch United Presbyterians.—At Chefoo ; at New-Chang, in Manchuria.

Irish Presbyterians.—At New-Chang.

American Societies :—

Protestant Episcopal Church.—At Shanghai and Wu-Chang.

Board (A.B.C.F.M., Congregationalist).—At Fuh-Chow ; at Peking, T'ien-Tsin, &c. ; in Prov. Shan-Tung.

Presbyterians (North).—At Canton, Ningpo, Hang-Chow, Shanghai, Chefoo, Peking.

Presbyterians (South).—At Hang-Chow ; and in Prov. Kiang-Su.

Dutch Reformed.—At Amoy.

Methodist Episcopal Church (North).—At Fuh-Chow ; in Prov. Kiang-Si and Kiang-Su ; at Peking and Tientsin.

Methodist Episcopal Church (South).—At Shanghai, &c. (Prov. Kiang-Su).

Baptists (three societies).—At Canton, Swatow, Ningpo, Shaou-Hing ; in Prov. Shan-Tung.

Continental Societies :—

Basel Mission	} In Prov. Kwan-Tung.
Rhenish "	
Berlin "	

The latest general table of Protestant missionaries, &c., in China, is one for 1889, which was prepared for the Missionary Conference of 1890, held at Shanghai. That table showed 493 missionaries representing British Societies ; 6 from the Colonies (Canadian Presbyterian Mission) ; 248 from the United States ; and 39 sent by Continental Societies ; total 786. The number of Communicants connected with Protestant Churches in the country was 34,555. During the last six years, however, the rate of advance, both in the number of missionaries sent to the field and in the number of converts, has been greatly accelerated, so that the above figures are not even approximately a guide as to present facts. The C.M.S., for example, which had 33 missionaries and 2832 Communicants in 1889, in 1895 has 81 missionaries and 3984 Communicants. The C.E.Z.M.S. had 10 missionaries at the former and 30 at the latter date, and the C.I.M. figures were 254 and 630 respectively.

THE HONG-KONG AND KWAN-TUNG MISSIONS.

(See *Map of China*, page 169.)

KWANG-TUNG is the most southern of the provinces of China. It is bounded on the north by the Nang-King Mountains, on the west by the Province of Kwang-si, and on the south and on the east by the sea. It is one of the largest of the eighteen provinces, being

The Province.

about double the size of England, and it has a population of some 20,000,000. The surface of the land varies considerably, but the soil is generally fertile, being well watered by numerous rivers. By means of rivers and canals communication with all parts of the province is comparatively easy. Canton is the capital of the province and the chief seat of the trade.

Protestant Missions are extensively carried on in this province. The **Missions.** London and Wesleyan Societies, the English Presbyterians, the American Presbyterians and Baptists, and the Basel and Rhenish Missions, are all at work. The chief centres are Hong-Kong, Canton, and Swatow. The C.M.S. Mission is on a small scale, at Hong-Kong, in the Canton district, and at Pakhoi.

Hong-Kong is an island situated off the south-east coast, and since 1842 has been a Crown Colony of Great Britain. Its name signifies **Hong-Kong.** Red Harbour, while it is also sometimes known as Hiang-Kiang, denoting the Fragrant or Flowing Streams. It stands rather to the east of the estuary that leads to Canton, from which city it is distant about eighty miles. In length the island varies from eight to ten miles, and in breadth from two to seven miles. It is separated from the mainland by a very narrow strait, which at one part is only a quarter of a mile wide. It has a population of 238,724, the great majority of whom are Chinese. The surface of the island is mountainous, and there is but little vegetation. Hong-Kong was ceded to Great Britain by the treaty of Canton in 1841, and again by the treaty of Nang-King in 1842. The government of the colony is vested in a Governor and Legislative Council.

Victoria, the capital of the island (often itself called Hong-Kong), is a fine city, stretching for four miles along the north coast of the island, and is, of course, the principal European settlement. It has a cathedral, numerous churches and chapels, schools, storehouses, and other buildings. "I had not the remotest conception," says Miss C. F. Gordon-Cumming in her "Wanderings in China," when describing her first visit to Victoria, "that I was coming to anything so beautiful. . . . Certainly I have seen no harbour to compare with this. It is like a great inland lake, so entirely do the jagged mountain-ranges of the mainland and the island of Kowlong seem to close around this Rocky Isle, whose great city bears the name of England's Queen, and from whose crowning peak floats the Union Jack. The said peak is really only 1825 feet in height. Though it looks so imposing, it is simply the termination of the ridge which forms the backbone of the isle, and along whose base extends the city—a granite city, hewn from the granite mountains, with granite fortifications, granite drains to provide for the rush of the summer rains; everything seems to be granite, but yet there is nothing cold in its appearance, for all is gilded by the mellow sunlight. All the principal houses have lovely shrubberies, with fine ornamental trees, which soften the effect and make each terrace road seem delightful."

The Bishopric of Victoria, Hong-Kong, was founded (as mentioned under "China") in 1849. It was endowed by "a Brother and Sister," who had already been benefactors by founding St. Paul's College, an institution designed for the Christian education of young Chinamen, under the Bishop's direction. The Bishop is appointed by the **The Bishopric.** Crown. The first chosen was the Rev. George Smith, one of the first two C.M.S. missionaries in China. His successor, Bishop C. R. Alford (1867), had been an active member of the Home Committee. Dr. J. S. Burdon, the present Bishop (consecrated 1874), had been a C.M.S. missionary since 1853; and his name, at his own request, is still kept on the Society's list.

The early work in St. Paul's College resulted in some hopeful conversions, and a small congregation was formed. In 1861, Bishop Smith appealed to the C.M.S. to start a Mission in Hong-Kong, with this congregation as a nucleus. The Rev. T. Stringer was accordingly sent out in the follow-

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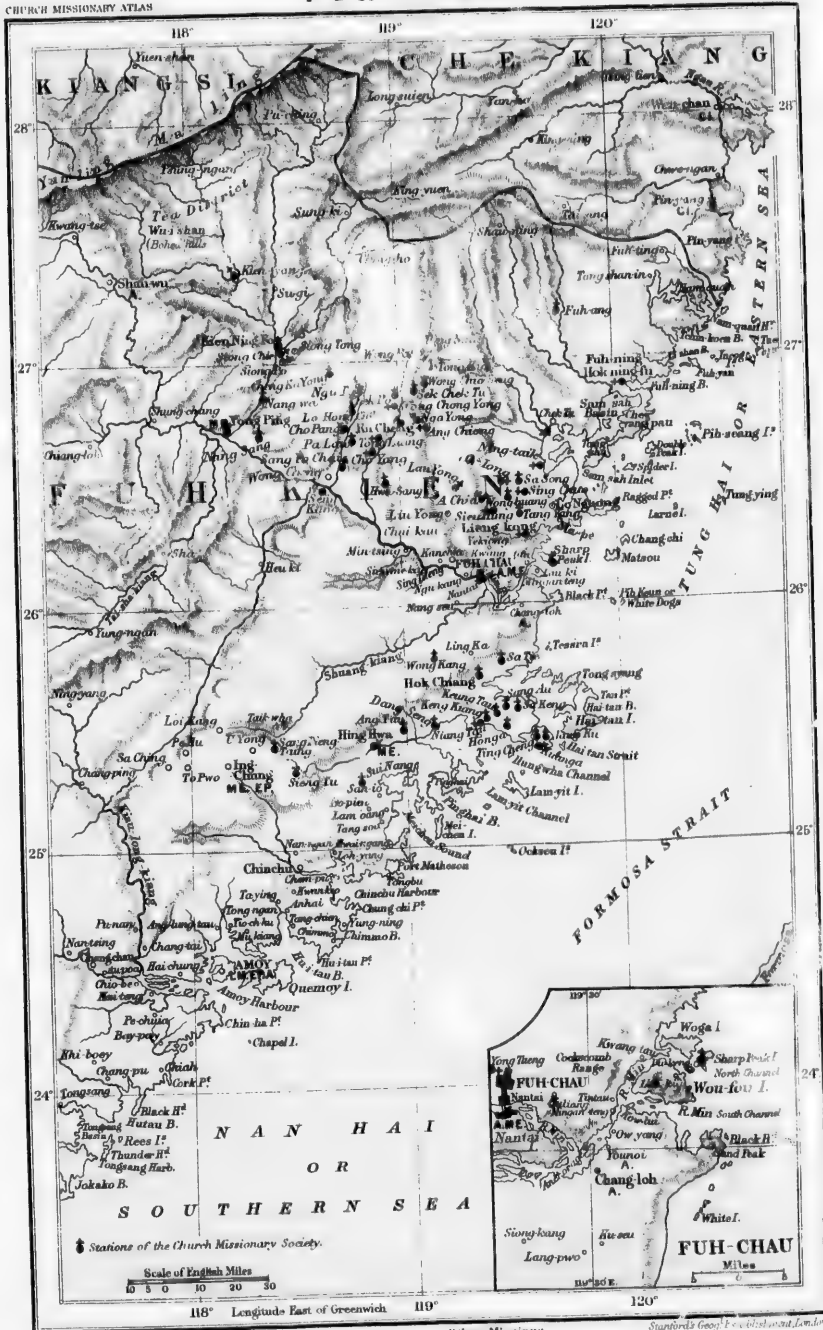
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ing year; and in 1863 Bishop Smith ordained the Rev. Lo Sam Yuen, formerly a teacher in the College, and who had worked for a time among his countrymen who had flocked to the gold-diggings in Australia, to be the pastor of the little church, St. Stephen's, and he was succeeded in 1883 by the Rev. Fong Yat Sau. St. Stephen's Church was rebuilt in 1882, the old site having been required by the Government. Three of the missionaries who afterwards laboured at Hong-Kong, the Revs. C. F. Warren, J. Piper, and A. B. Hutchinson, were successively transferred to Japan; and the Rev. J. B. Ost (1881-1891) to Cheh-Kiang. Ladies were added to the staff in 1889. The Female Education Society also has ladies at Hong-Kong, doing excellent work.

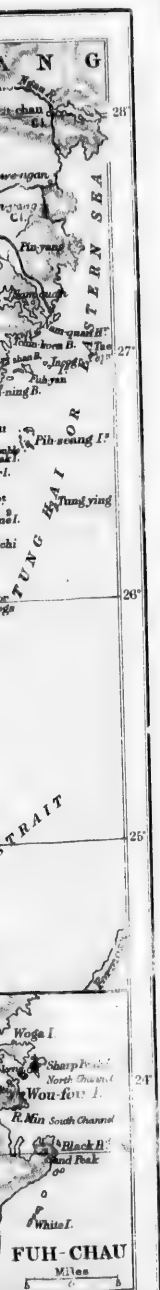
CANTON, the capital city of the Province of Kwan-Tung, is the great commercial emporium of China. It is one of the oldest cities of the empire, and is situated on the left bank of the Canton or Pearl River, some eighty miles from its mouth. The city of Canton is itself worked as a mission-field by the L.M.S., the Wesleyans, and the American Presbyterians and Baptists, but several towns in the neighbourhood, e.g. Tsang Shing, Heung Shan, Kong Moon, Hok Shan, Shiu Hing, where converts have been gathered through the itinerations of C.M.S. Missionaries, are occupied by native teachers and evangelists. This itinerating work was begun in 1877 at the suggestion, and at the expense, of the Rev. Edmund Davys, who was for a time with Bishop Burdon at Hong-Kong. It was carried on for some time by native evangelists under his direction and that of the C.M.S. missionary at Hong-Kong.

In the extreme south-west of the province, and at the head of the Gulf of Tonquin, is the city of PAKHOI (pop. 14,000), one of the newer Treaty Ports opened to foreign trade in 1875. In this part of China there was, until 1886, no Mission of any kind; and behind this corner of the Kwan-Tung Province stretches the Province of Kwang-Si, with probably fifteen million of souls and no missionary. For these great unevangelized territories Bishop Burdon pleaded when in England in 1882, and a considerable sum was raised by his exertions to start a Mission at Pakhoi. In 1883, Dr. E. G. Horder was sent out as a medical missionary for that port, but the Franco-Chinese War, and other circumstances, delayed its occupation, and it was not until April, 1886, that Dr. Horder was able to take up his quarters there and begin to build a hospital. This was opened in July, 1887, and was at once resorted to by large numbers. In the first six months the patients treated represented 300 towns and villages, some travelling over 300 miles. Dr. Horder was joined by the Rev. E. B. Beauchamp in 1889. In 1888-9 there were several adult baptisms, and up to 1894 sixty had been received into the Church; several among them were lepers, of whom about 100 have been admitted in the Leper Hospital provided by Dr. Horder with the help of friends.

In 1890, Bishop Burdon and three of the missionaries made important journeys into the Province of Kwang-Si, and were received with much friendliness everywhere, and Dr. W. W. Colborne has made extensive tours up the West River, extending into Kwang-Si, dispensing medicines and preaching to the villagers *en route*. There is a wide and inviting field for extension in this part of China.

THE FUH-KIEN MISSION.

THE PROVINCE OF FUH-KIEN ("The Happily Established") is to the north-east of Kwan-Tung, of which a brief account has been given in the preceding article. The great river Min, with its tributaries, waters nearly the whole of the province, which comprises a territory almost as large as England without Wales.



The scenery of Fuh-Kien is magnificent. The mountains that divide it from the more inland provinces rise to a height of 6000 to 8000 feet, and throw out spurs which stretch away in broken ridges across the country, and at last jut out into the sea in bold promontories, with countless rocky islands standing like outposts all along the coast. Gorges of extreme beauty break the outlines of these ridges, and down them rush the mountain streams that fertilize the valleys dividing ridge from ridge. Paddy or rice-fields occupy all the soft, marshy land in the hollows; acres of sweet potatoes cover the first rising ground; the tea-shrub, planted in terraces, is dotted over the hill-sides, like the vine of Southern Europe; while the tobacco-plant, the sugar-cane, wheat, barley, rice, and a large variety of vegetables, together with the plum, the peach, the li-che, the grava, the ling-yian, the orange, and other fruit-trees, are marked by the traveller as he pursues his continually ascending or descending course. The famous Bohea mountains comprise the great black-tea district, whence comes the bulk of the Chinese tea which, shipped at Fuh-Chow, supplies the English market. There is a great variety of temperature. The heat of the plains in the summer is very trying, but a cooler atmosphere is found on the hills and mountains, and snow falls on the higher ranges in the winter.

The population has been reckoned at about twenty millions, but it is impossible to give accurate statistics. The Chinese of Fuh-Kien are said to be in character like their country, more rough and vigorous than the people of the more level provinces in the north. In those who live near the coast "the qualities of the mountaineer and the mariner are combined." The country presents a strange mixture of civilization and barbarism, and the people a perplexing combination of prosperity and degradation, of industry and squalor.

The cities are numerous and very large. Some are of the first class, "Fu" cities, but many others are of the second class, or "Hien" cities. The smaller towns and villages are innumerable.

FUH-CHOW ("The Happy City"), near the mouth of the river Min, is the capital of the province, and it was here that the work of the C.M.S. in Fuh-Kien began. The first missionaries were the Rev. W. Welton and the Rev. R. D. Jackson, who arrived in May, 1850. The American missionaries, who had preceded them by four years, were not allowed to live within the walls, but only in the suburb of Nantai. Through the intervention of the British Consul, however, part of a temple on the Wu-shih-shan Hill, within the city walls, was assigned to the new-comers as a residence. For ten years the work went on. Four missionaries had come and gone, and no fruit had yet appeared. In 1860, the tenth year "without one single conversion or prospect of such a thing," the Home Committee of the C.M.S. were seriously discussing the expediency of abandoning Fuh-Chow. The Rev. G. Smith, who had arrived in 1858, and was then the only missionary of the Society at Fuh-Chow, made an earnest appeal to be allowed to remain, and almost immediately afterwards the prospects of the Mission began to brighten. The Rev. W. H. Collins, M.R.C.S., then stationed at Shanghai, paid a visit to Mr. Smith in 1860, and during his stay opened a temporary dispensary, to which numbers resorted. The first inquirers at Fuh-Chow were the result of this effort, and the first baptisms took place in the following year. Other inquirers came forward; the authorities at last conceded the right of opening preaching-chapels and schools within the city, which was speedily availed of; crowds of attentive listeners attended the services thus established; books and tracts in large numbers were eagerly purchased, so much so that free distribution was suspended, while the colporteurs sent to the surrounding villages met with a most encouraging reception. A girls' boarding-school was opened by Mrs. Smith, which has since furnished many well-taught female teachers and wives of catechists.

A time of severe trial soon came to test the reality of the work. In October,

1863, the Mission was bereft of its leader, the Rev. G. Smith, by death. The **Persecution.** Rev. J. R. Wolfe, who had joined the Mission in 1862, had retired to Hong-Kong in consequence of dangerous illness. In the early part of 1864 a violent outbreak of popular fury threatened to overwhelm the Mission; but the little Christian community stood firm. The riots did a real service to the work by bringing Christianity prominently before people of all classes. Men who had hitherto not known, or not noticed, what was going on, began to inquire what this new religion really was. The history of the Fuh-Kien Mission abounds with similar instances of persecutions which have turned out rather unto the furtherance of the Gospel in many a town and village throughout the province.

A new epoch in the history of the Mission dates from the sending of promising Native Christians as evangelists to other cities and towns. The **Expansion.** first to be occupied, in 1864, was Lieng-Kong, a large and important *hien* city, thirty miles north-east of Fuh-Chow. In 1865, Lo-Ngwong and Ku-Cheng were occupied in the same way, and in 1866 Ning-Taik.

In 1868, the Mission received its first Episcopal Visitation. Bishop Alford, of Victoria, Hong-Kong, in that year, and again in 1871, visited Fuh-Chow and some of the new out-stations, and confirmed many candidates; and on the former occasion he ordained the first native clergyman in South China, the late Rev. Wong Kiu-Taik, who had been an artist, and was converted through the agency of one of the American Missions. Bishop Alford's successor, Bishop Burdon, paid his first visit in 1876, when 515 converts were confirmed, and four well-tried evangelists were ordained, viz. Tang Tang-Pieng, Ting Sing-Ki, Ling Sieng-Sing, and Su Chong-Ing. Ten other Natives have since been admitted to Holy Orders by Bishop Burdon: Sia Seu-Ong in 1880; Ngoi Kaik-Ki in 1881; Ting Sing Ang, Lau Taik Ong, and Ling Sung Mi in 1887; Ting Chung Seng and Ho Sëu Hok in 1889; and Yek Twang Mi, Yek Sin Mi, and Tiong Muk Tung in 1892—fifteen altogether, of whom four have died and one has retired. For many years, the expanding Mission was much undermined. The Rev. A. W. Cribb laboured from 1864 to 1871, and the Rev. J. E. Mahood from 1869 to 1875 (when he died). But in 1876, after twenty-six years from its foundation, and twelve from its country extension, the Mission was once more in charge of one man, Mr. Wolfe. In that year, the Revs. R. W. Stewart and L. Lloyd went out; and since then thirty-five other missionaries (besides wives) have been added.

At this point it will be convenient to notice the outlying stations and districts.

Some fifty miles north of Fuh-Chow, in a deep valley surrounded by high **North-** mountains, and close to an arm of the sea, stands the important **Eastern** *hien* city of Lo-NGWONG. The first attempt to plant the standard **Districts.** of the Cross there was in 1865, when Mr. Wolfe visited the city, and afterwards sent a catechist to take up his residence in it. Within the next few years baptisms of special interest took place, several of the converts being men of considerable influence, who became, in their turn, the means of conveying the Gospel to many others. In 1868 a remarkable movement began in the villages immediately round Lo-Ngwong, in which are now to be found hundreds of Christians, many of whom have been tested by persecution. The Christian traveller may traverse the hills and valleys of the Lo-Ngwong district, and scarcely fail in any place to find some families or individuals worshipping the One True God, and trusting in the Saviour. One of these villages, A-Chia, produced some notable converts, of whom one was afterwards ordained. NING-TAIK is a large and important *hien* city, some five and twenty miles north-west of Lo-Ngwong, on the coast, an arm of the sea running up to the walls. The Nestorians once had a church here, the site of which is still shown. Mr. Wolfe first visited Ning-Taik in 1866. For some years it appeared the most hopeless spot in the whole Mission, and there was some thought of abandoning it; but it had been found a good centre, and from it the Gospel had reached some remote mountain villages, so it was spared. By God's blessing

In October,

on faithful, persevering effort, there are now some hundreds of converts in the city and its neighbourhood. Of the many out-stations in the district of Ning-Taik, *Ni-Tu* is the oldest. It was here that the proto-martyr of the Fuh-Kien Mission, Ling Chek-Ang, laid down his life. Here, also, as in many other parts of the mission-field, the truth of Tertullian's saying, "The blood of the Christians is seed" ("*Sanguis Christianorum semen est*") has been illustrated, and an abundant harvest has been reaped. To the north and north-west of the valley in which stands the city of Ning-Taik rises a rugged mountain plateau, some 3000 feet above the level of the sea. This is the SA-HIONG table-land, in which are numerous villages, inhabited by a simple, industrious, and well-to-do people, very clannish in their habits. The Gospel was first carried up to them by a Chinese evangelist, and Mr. Wolfe followed soon afterwards. Now there are many scores of humble believers among these high-land villages. These last-named places, Ning-Taik and its out-stations, are in the *fu* district, or prefecture, of FUN-NING-FU (otherwise Hok-Ning-fu), which is a city on the coast still further north. This important centre was first occupied by a catechist in 1875; but in 1882 a real advance was effected in the Mission by making it the first city outside Fuh-Chow to receive a resident English missionary. A Medical Mission was established there by Dr. Van Someren Taylor. Dr. Taylor and the Rev. J. Martin took their wives with them, and other English ladies have since been added.

Hitherto our attention has been confined to the north-eastern or coast North-districts. We must now go much further inland, and visit the Western north-western districts. This part of Fuh-Kien is approached by ascending the river Min as far as Chiu-Kau, which may be regarded as the gate of the district, and then (for most of the stations) turning northward towards Ku-Cheng, the centre of operations in that direction. KU-CHENG, as already mentioned, was occupied by Native teachers at the end of 1865. From the first the work both here and in the surrounding villages met with great encouragement, and when Bishop Alford visited Ku-Cheng in 1868, and confirmed fifteen converts, he wrote:—"I never spent so interesting a Sunday as the 24th of May at Ku-Cheng." Bishop Burdon's account of his first visit in 1876 was equally encouraging. In its early days this district was worked successively by Mr. Cribb and Mr. Mahood. In 1887 the Rev. and Mrs. W. Banister took up their abode in the city of Ku-Cheng. Work was undertaken among the lepers, and a small congregation of between thirty and forty congregated in a little church built for their accommodation, and were ministered to until his death in 1893 by an English catechist, who had himself contracted that disease. In the Ku-Cheng district, and elsewhere, it has been from the villages that the great ingathering has come. One of these, ANG-IONG, sixteen miles south of Ku-Cheng, was especially interesting in connexion with two half-brothers—Ngon Cheng-Tung, a carpenter, and Ung-Kung, a tailor, the first converts, through whose agency the infant Church grew and flourished. In 1893 the Rev. E. W. Stewart, who had the previous year accompanied Mr. Eugene Stock to Australasia and taken part in the formation of Church Missionary Associations in Sydney, Victoria, and New Zealand, for sending out missionaries to C.M.S. Missions and supporting them, took charge of this district. While residing for a few weeks at Hwa-Sang, a mountain village twelve miles south of Ku-Cheng, during the heat of autumn, a large party of Chinamen, calling themselves "Vegetarians," influenced mainly by hostility against the Chinese authorities, attacked the missionaries in the early morning of August 1st, 1895, and murdered Mr. and Mrs. Stewart, two Australian ladies (Misses Saunders), four ladies of the C.E.Z.M.S. (Misses Newcombe, Stewart, Marshall, and Gordon), and an Irish nurse (Lena Yellop). Two of Mr. Stewart's children died shortly afterwards from injuries received. A joint Commission of the British and American Consuls and of Chinese officials tried a number of prisoners a few weeks later, and the death sentence was inflicted on several of the murderers.

While the Gospel has won its way from village to village in several parts of Fuh-Kien, the larger towns which have been mentioned have, for the most part, proved comparatively indifferent or hostile. Still, a foothold in them has been maintained, and they have been centres of missionary operations in their respective districts, although contributing but small quotas themselves to the numbers of the Church. Most of the cities we have noticed are of the *hien* or second class. Still less encouraging have been the results of efforts to evangelize the yet larger cities of the *fu*, or first class, such as Yen-Ping-fu (or Iong-Ping-fu) and Kien-Ning-fu (or Kiong-Ning-fu), which are, like Fuh-Chow-fu and Fuh-Ning-fu, capitals of prefectures, although not also, like Fuh-Chow-fu, capitals of provinces. Yen-Ping is about 150 miles west of Fuh-Chow, at the confluence of two rivers which together form the Min. Kien-Ning is 260 miles north-west of Fuh-Chow. It is the second city of the whole province north of the Min, and is the great inland emporium of trade. Mr. Wolfe visited both these cities soon after his arrival in China, and since that time repeated efforts have been made to plant the standard of the Cross in them, but without avail, the catechists having been barbarously treated and ignominiously expelled. In 1839, some of the younger English missionaries took up their quarters at Nang-wa, with a view to getting into Kien-Ning eventually, and a hospital was opened there by Dr. J. Rigg. A small hospital was also opened at Tai-Chiu, near one of the gates of Kien-Ning, but this was destroyed by a riotous mob in May, 1892, and Dr. Rigg was attacked in a most violent and offensive manner. A new hospital has since been built at Seven Stars Bridge, close to Kien-Ning city. In 1891 the Rev. H. S. Phillips took up his residence in Kien-Yang, a large city some forty miles to the north-west of Kien-Ning. Difficulty was experienced in retaining the house which he had hired, and he and the late Mrs. Phillips were attacked in the autumn of 1891, and obliged to leave the city; but the opposition was from a few of the gentry, and not from the people, and Mr. Phillips soon afterwards returned.

In the earlier days of the Mission the river Min divided the districts worked by the C.M.S. and the American societies respectively, although the Episcopal Methodists have been at Ku-Cheng almost from the first; but in course of time the exigencies of expanding work led, with mutual consent, to the overstepping of the boundary. From the movement towards Christianity in Fuh-Kien has been to a considerable extent indigenous in character, that is to say, independent of direct missionary agency, the Gospel spreading from village to village through family connexions and social intercourse. It has naturally followed that inquirers on one side of the Min have become attached to the Church of those Christians on the other side from whom they heard of "the doctrine." Moreover, great numbers of the country people are constantly drawn to Fuh-Chow on business. Some of these have heard the Gospel and believed, and have then begged the Mission to which they owed their enlightenment to send teachers to their own towns. In these and other ways it has come to pass that the C.M.S. now has two districts on the south side of the Min. These are Hok-Chiang and Hing-Hwa. The *Hok-Chiang district*, of which a *hien* city of the same name is the capital, lies to the south-east of Fuh-Chow, between the river Shuang-Kiang (a tributary of the Min) and the sea-coast. The number of C.M.S. adherents in this district in 1894 was 4491 (more than on third of the whole number in the province), and in spite of persecution the interest has grown and spread year by year. At the close of 1894 Archdeacon Wolfe wrote:—"During all my years in China (now thirty-three years) I have never known anything like the deep interest which has been recently awakened all over the county of Hok-Chiang in the Christian religion, at which exists at this moment. A very wonderful movement towards Christianity is going on all over the county simultaneously, and in the most remote corners of the county. . . . The people seem as if suddenly they had dis-

covered the folly of their idolatry, and that all their past had been a blank." The *Hing-Hwa* district lies still further south, along the coast. The Amoy dialect is spoken in this district, and the Fuh-Chow dialect is of no use there. The Rev. C. and Mrs. Shaw took up their residence in Hing-Hwa city in 1893, and the opening of a Medical Mission there has been sanctioned.

The Mission is remarkable for the great results which have been obtained with a very small staff of foreign missionaries. During periods amounting together to at least fifteen years, only one missionary was in the field. During other periods, amounting to about ten years, there were two missionaries. The spread of the Gospel in Fuh-Kien has been, for the most part, the result of Native agency. Several of the earliest converts gave up their occupations, and became evangelists in the service of the Mission. These were stationed at various promising centres; and as the work grew, others were selected from among those who embraced the Gospel, and sent forward to open fresh stations. Some of them have proved unsatisfactory, but the majority have been faithful and efficient; they have patiently taught the poor and the ignorant, visiting them from house to house during the week, and gathering them on Sunday into the little chapels to join in common prayer and praise.

From the time of the rapid extension of the Mission in the country districts, a class for the instruction and training of the native agents has been a prominent feature in the work undertaken by the missionaries in the capital. Many earnest and efficient evangelists and pastoral catechists have been sent forth. The training of these agents has been successively the special province of the Revs. R. W. Stewart, L. Lloyd, and W. Banister, with whom has been associated the Rev. Ngoi Kaik-ki, a convert from the class of *literati*, who has had to suffer much for Christ's sake. A large building for use as a college was erected in 1878, and was just ready when a notorious leader of anti-foreign policy, with the connivance of the mandarins, created a disturbance, in the course of which the new college was destroyed before the very eyes of the Consul. A demand for full reparation was at once made upon the Chinese authorities; but although a small money compensation was paid, a proclamation issued against rioting, and two or three minor officials degraded, the real offenders remained untouched, and an action to eject the missionaries from the Wushih-shan Hill proved successful. Ultimately, as suitable premises in the Foreign Settlement were offered in exchange at a low rent, the missionaries felt it right to yield, and thus the Mission withdrew from the native city, after residing there for thirty years. The church and chapels are retained, in which the native clergy and catechists minister to the city congregations, but all other agencies have now to be carried on in the Foreign Settlement.

The Theological College has about twenty-five students under instruction.

Educational. The present building was erected in 1883, on a site granted by the Chinese authorities in reparation for the destruction of the previous building. Attached to it is a boys' boarding school, with from twenty to thirty Christian boys, the best of whom are chosen to go on into the College after a short period of probation as schoolmasters. Village schools did not, as in some Missions, form a large part of the earlier evangelistic work; but since the Christian population increased, more than a hundred have been started in all parts of the district, primarily for their benefit. Many heathen children, however, attend, and converts have been gathered from among them, and, through the influence of the schools, from among the parents. A class for training Bible-Women is conducted by the wives of the missionaries in charge of the college and boys' boarding-school.

Church Organization. An important institution in the Fuh-Kien Church is the annual conference of clergy, catechists, teachers, exhorters, and delegates from the congregations. This is generally held in December of each year, and has proved both a great blessing to the souls of those present

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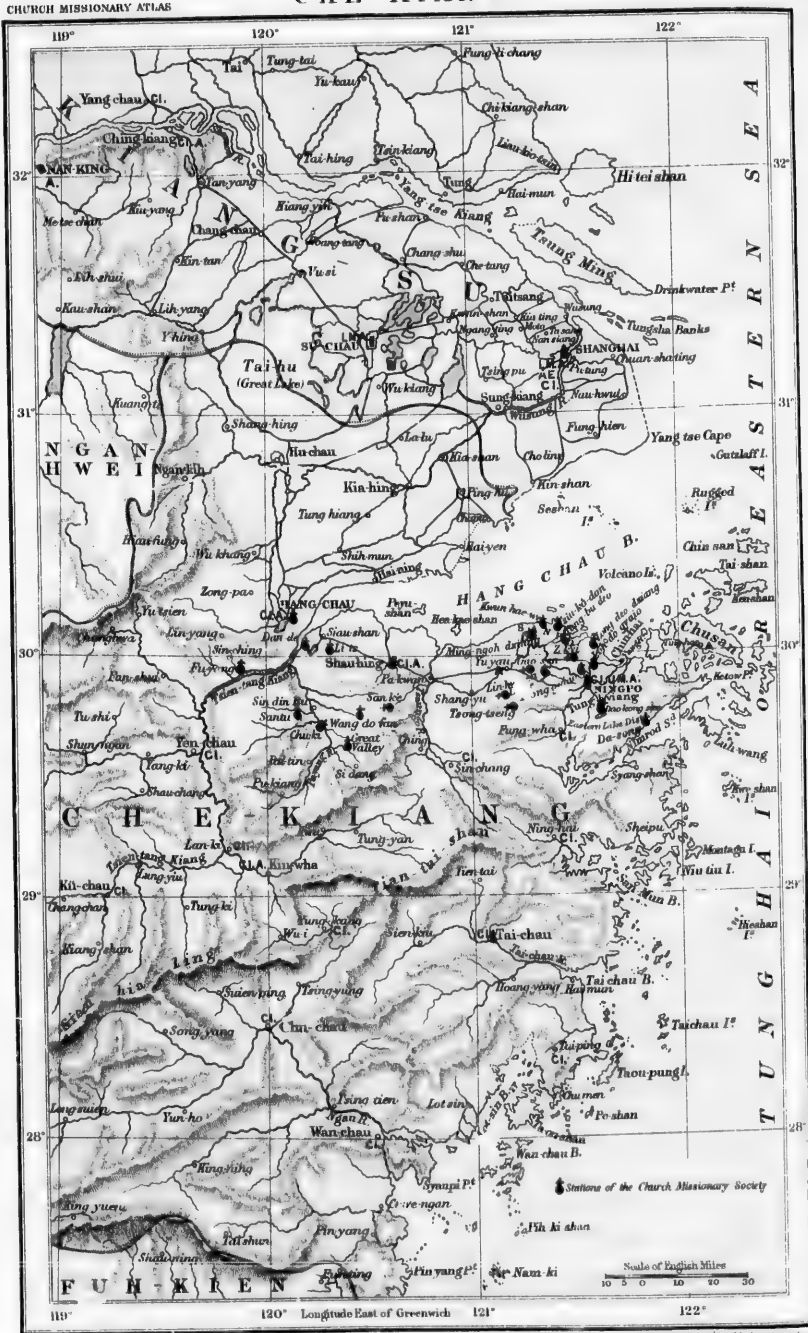
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CHE-KIANG



Other Missions
 CI - China Inland
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An Association was formed in 1887 at Trinity College, Dublin, to send out and support graduates of Dublin University for the Fuh-Kien Mission. Three missionaries are on this fund.

The American Episcopal Methodists have an extensive Mission in this Province, with its headquarters at Fuh-Chow. The American Board (Congregationalist) is also at work.

THE MID CHINA MISSION.

The C.M.S. Mission in what is now known ecclesiastically as Mid China—being the middle zone of the three into which China is divided in regard to the English Episcopate—is confined to the city of Shanghai in the Province of Kiang-su, to the Province of Cheh-Kiang, and to the Province of Si Chuen.

SHANGHAI was the first place occupied by the Society in China. The Rev. T. McClatchie took up his residence there in September, 1844. The first converts were gathered from a class of blind people, in 1851. But progress was very slow, and in 1853 Mr. McClatchie's health failed, and he returned home. In the same year the Tae-ping rebels took the city, and great confusion ensued. In 1863, Bishop Smith, of Victoria, Hong-Kong, ordained a Chinaman, Dzaw Tsang-lae, to act as pastor to the small native congregation of forty souls. He was the first Chinese clergyman of the Church of England. He only laboured four years, and died in 1867. In 1870, Mr. McClatchie (who had meanwhile served as a consular chaplain at Hankow) re-entered the Society's service, and became Secretary of the China Mission, residing again at Shanghai; but the city being strongly occupied by other societies, it was regarded by the C.M.S. as little more than a business centre. An Anglo-Chinese school was opened at the expense of the English residents; but active missionary operations were not recommenced till 1882, when the Rev. A. E. (now Archdeacon) Moule, having been appointed Secretary for Mid China, went to reside there; under him as vigorous and extensive a work as one man (having other duties) can compass has since been carried on. In 1894 there were four chapels and reading rooms, five schools, and seven native agents. The congregation numbered 183 souls. Two ladies were added to the staff in 1891.

The PROVINCE OF CHEH-KIANG is bounded on the north by Kiang-Su, one of the three most populous provinces of China, on the south by Fuh-Kien, on the east by the sea, and on the west by the provinces of Ngan-Hwei and Kiang-Si. It measures about 260 miles from east to west, and about 380 miles from north to south, and its area is 39,150 square miles. It is thus equal in size to England with her northern counties (Northumberland, Cumberland, Westmoreland, Durham, and Yorkshire) cut off.

The province contains water-ways of great extent and importance. The country round Ningpo and Shaou-Hing is accessible almost everywhere to an itinerating missionary traversing in a boat the countless canals. The southern and south-western districts are hilly, and travelling must be performed chiefly on foot or in sedan-chairs. The great river T'sien-t'ang, fifteen miles wide at its mouth, and fully two miles at its sweeps past the walls of Hang Chow, is the one which, as the Crooked River (Cheh-Kiang), gives a name to the whole province. Its upper waters, which enter the province from the south-west in three main streams, furnish means of communication with eight other provinces. The plains watered by these numerous streams and canals produce, especially round Ningpo and Shaou-Hing, vast quantities of rice. The province also produces wheat and barley, maize, a little sorghum, and the sugar-cane; but, alas! large tracts of good ground, once covered with grain, now glow in early summer with the baneful bloom of the blood red poppy. The hills of Cheh-Kiang rise sometimes to the height of 3000 feet above the sea, and are occasionally covered with snow, the thermometer marking from ten to fifteen degrees of frost. Very different is the temperature of the plains in the summer, when the thermometer often registers 100 degrees in the shade, whilst even the hills are almost stripped of their flowers by the heat.

Although Cheh-Kiang is the smallest of the eighteen provinces of China proper, it was, before the Tae-ping rebellion, one of the most populous. Mr. Milne gives extracts from Chinese official documents, which quaintly describe the character of the people. According to these, "the natives of the Ningpo department are given to the cultivation of fields or letters; the people of Shaou-Hing are diligent, frugal, and fond of learning; Hang-Chow is famous for having all the greatest as well as the dearest curiosities in the world, and merchants from all quarters flock thither; the manners of the people of Hang-Chow are polished, and their education is of the first stamp; it has crowds of *literati* in its population." These *literati* are among the most obstructive classes to missionary work in China, and, notwithstanding their "polished manners," they have not seldom stirred up the populace to persecute Christians and inquirers, and to oppose the missionaries.

In 1844, two years after the ports of Shanghai, Ningpo, Fuh-Chow, Amoy, and Canton had been opened by the Treaty of Nankin, the Rev. G. C. M. S. Smith (afterwards first Bishop of Victoria, Hong-Kong) was sent by the C. M. S. to visit these five cities, and to report as to the comparative opportunities for missionary work in each. Failure of health compelled him to retire in the following year, but before leaving China he had spent some months at Ningpo, and he strongly recommended it as affording a promising sphere for quiet missionary work.

It was not, however, till 1848 that the Mission was really begun. In that year the Revs. R. H. Cobbold and W. A. Russell were sent to NINGPO. On their arrival they found seven missionaries of Presbyterian and Baptist Societies already on the spot. After some delay they secured a house in a crowded part of the city, and a room in this house was set apart for preaching, whilst visits were also paid to the neighbouring towns and villages to preach and distribute tracts. Just three years after the opening of the Mission, on Easter Day, 1851, the first two converts were baptized, one of them being Bao-Yüeh-yi ("a learner of righteousness"), who

was afterwards for many years a zealous and efficient catechist. Early in the history of the Mission, Mr. Russell, in concert with other missionaries, reduced the vernacular of Ningpo to writing by means of the system now called the Romanized Colloquial. The system was introduced into the mission-schools, and the missionaries of the C.M.S. at Ningpo have been associated with those of other societies in translating the Holy Scriptures into the vernacular, and publishing them in the same style. The Prayer-Book and some other religious and devotional works have also been printed in the Ningpo colloquial.

By degrees the missionaries and catechists, whilst retaining Ningpo as their base of operations, pushed forth and established various out-stations. The first place which they tried to occupy was *Tsz'-k'i* (about twelve miles north-west of Ningpo); but they met with violent opposition, and it was not until 1860 that a footing was obtained. Now the *Tsz'-k'i* congregation meets in a commodious church built by the contributions of foreigners in China, and is ministered to by a Chinese pastor in holy orders. The *San-poh* plain (north-west of *Tsz'-k'i*) was occupied in 1857, and here also there were great difficulties at the outset. The attempt to buy a piece of ground outside the south gate of *K'un-hu-we*, one of the chief cities of the plain, was met by an uprising of the populace, and but for the prompt interference of the British Consul at Ningpo the purchase would have been prevented. A ringleader in that riot became one of the leading Christians in those parts; and upon the plot of land then acquired there now stands a commodious church, with a house for the pastor (the Rev. Sing Eng-teh, ordained in 1875), a school, and rooms for the missionary attached. Meanwhile various institutions had been established at Ningpo. A large day-school had been opened by Mr. Russell, and a school for orphan boys by the Rev. F. F. Gough, who had joined the Mission in 1850. Some years later the Rev. G. E. Moule (now Bishop of Mid China) took charge of both these institutions, and also had a small class of lads whom he trained to be schoolmasters or catechists, and some of whom have since been ordained. There were also girls' schools under the superintendence of Mrs. Russell and Mrs. Gough, and during part of 1860 Mr. Gough had an opium refuge.

The work at Ningpo was sadly interrupted by the Tae-ping rebellion. The insurgents took the city in 1861, and in the following year they held nearly all the province of Cheh-Kiang. Many Christians in the country were in extreme peril, but none were actually killed.

By order of Sir Harry Parkes and the commander of the *Scout* man-of-war all missionaries were requested to withdraw from Ningpo after its capture; and, with the help of passes from the Tae-ping leaders, they were able to remove a portion of their furniture, and to carry with them beyond the walls, not only all the Christians, but also a large number of people who had fled to the Mission premises for protection. Ningpo was recovered for the Imperialist forces in 1862, but the dark cloud of war and confusion did not pass from Cheh-Kiang till 1864. Even in these dangerous days there were signs of God's presence and blessing. More than one convert was baptized at an out-station of the Ningpo Mission in the presence of the Tae-ping soldiers; the number of Christians increased; and the catechists, in their visits to the southern country districts, were everywhere thankfully received by the afflicted people. But the most important movement which took place at this time was at the East Lake, about twelve miles south of Ningpo. A Christian, named Beng S-yu, had taken his family thither for safety from the marauding Tae-ping, and was the means of bringing several of the people (most of whom were fishermen, and their families) to Christ. The first converts were baptized by the Rev. G. E. Moule in 1863.

Ningpo College. The most important developments of the Ningpo Mission have been the College founded by the Rev. J. C. Hoare in 1877 and still carried on by him, and a Mission Hospital opened in 1886 and conducted

voluntarily by the doctor of the port (Dr. Daly) until in 1890 a medical missionary was sent out to the station. Mr. Hoare's system has been to combine study with practical Mission work, the students living half the year in the College, and travelling, or residing in some other town or towns, for the other half, not dropping their studies, but putting evangelistic preaching in the front place. Some interesting fruits have been gathered from these agencies, particularly in the T'ai-chow district, some 200 miles to the south. In 1886 a man named Tsong from this district was treated in the Mission Hospital at Ningpo, and begged that preachers might be sent to his people. A little band of two Native itinerants went soon after, the leader of which, Dzing Teh-Kwóng, was subsequently, in 1888, ordained to be the first pastor of the little church which soon grew up. Tsong led his father to Ningpo, and both were baptized together. Mr. Hoare visited T'ai-chow and baptized twenty-eight adults in 1888. Dr. H. Hickin and Mr. and Mrs. Jose went in 1893 to reside in the district, at Greatstone Valley, and in the same year, when Bishop Moule and Mr. Hoare visited the district, the Bishop confirmed 80 candidates, and the baptized Christians numbered 292.

The great city of SHAO-HING stands in a vast plain, about one hundred miles west of Ningpo. Like Venice, it has canals in its streets, but not **Shaou Hing.** a few of them are described as "stagnant, black, and unsavoury water-ways, one fruitful source, no doubt, of the frequent attacks of illness from which the missionaries have suffered." A Mission was begun here in 1861 by the Rev. J. S. Burdon (the present Bishop of Victoria, Hong-Kong), with the help of the Rev. T. S. Fleming and one of the Ningpo catechists. The effort was cut short by the advance of the Tae-ping insurgents, but it was not without result, for two adults were baptized there in the same year, and another who had first heard the Gospel at Shaou-Hing was afterwards baptized at Ningpo. The Mission was re-opened in 1870 by the Rev. H. Gretton, who was joined shortly afterwards by the Rev. J. D. Valentine. Mr. Valentine carried on an uphill and on a discouraging work for many years, and died at his post in 1889. A few baptisms have rewarded his successors. There is a dispensary worked in connexion with the hospital at Hang-Chow.

HANG-CHOW, near the mouth of the Tsien-tang-Kiang, is about twelve miles in circuit, with great ~~subtil~~ ^{solid} beyond the walls. Mr. Burdon **Hang-Chow.** visited it in 1859, and remained, with a few intervals, for the greater part of the year, but was finally compelled to withdraw on account of political difficulties. In the winter and spring of 1864-5 periodical visits were paid to Hang-Chow by Mr. G. E. Moule; in the autumn of 1865 he moved his family to that city, and missionary residence there has been uninterrupted since that date. On the last Sunday in 1871 a Mission church capable of seating about 150 persons was opened, and in the following year an opium hospital was erected. This hospital was formerly worked by Dr. Galt, but has been under Dr. Duncan Main since 1882. The present buildings, which are large and complete, were erected in 1884-85 at the expense of the late Mr. W. C. Jones. The out-patients in 1893 exceeded 13,000, and the in-patients were over 600; 97 were admitted into the Opium Refuge. A leper hospital was opened in 1892, and a women's hospital in 1893. Work among the women has been carried on, as opportunities occurred, by the missionaries' wives—and notably the Bishop's wife, Mrs. Moule, who superintends a boarding-school for girls. Since 1887 this branch of the work has been strengthened by the arrival of unmarried ladies, the first being Miss Mary ~~here~~ ^{here}, and the second Miss Agnes Wright (now Mrs. W. S. Moule). ~~C. M. S. ladies are now at work at Ningpo and other stations.~~

Some of the most fruitful results of the Hang-Chow Mission are to be found in the villages of the CHU-KI district, about thirty to **Chu-ki.** forty miles south of Hang-Chow. In 1877, a native of this district, named Chow, who had a school in a large village named Great Valley

Stream, and had come to Hang-Chow to visit some acquaintances, was introduced to the missionaries. He became an earnest inquirer, and, after careful instruction, was baptized by the name of Luke. He returned to his village, where he was the means of bringing to Christ several of his friends and relations, who were afterwards baptized by Mr. (now Archdeacon) A. E. Moule. The little congregation thus formed suffered severe persecution, but they stood firm, and through them the Gospel has spread to the neighbouring villages, where numerous converts have been baptized, and the work still continues to progress, though not without anxieties and disappointments. The Rev. J. B. and Mrs. Ost, formerly of Hong-Kong, took up their residence in the district in 1894.

Besides the C.M.S. there are three English missionary societies at work in the province of Cheh-Kiang—the Baptist, the China Inland, and the United Methodist Free Church Missions; and three American societies—the Baptist, and the Northern and Southern Presbyterian Missions.

In 1888, the Rev. J. H. Horsburgh travelled to the distant western province of Si-Chuen, and visited the China Inland missionaries there. In response to his appeals, urged personally during a visit to England, the Committee, in 1890, agreed to a plan for establishing a C.M.S. Mission there, on lines similar to those of the China Inland Mission. Accordingly, in the course of 1892 a party of twelve missionaries, eight of whom were women, under Mr. and Mrs. Horsburgh, reached Chung-king, and were distributed temporarily among the C.I.M. stations. Difficulty was experienced in renting houses in cities which had not been previously occupied, but that difficulty was surmounted during 1894 and 1895, and houses were rented in six cities, viz. Sin-Tu, Chong-pa, Miencheo, Mien-Chuh Hsien, An Hsien, and Shih-ts'uen Hsien. Serious riots occurred at Chen-Tu and other places in May, 1895, which gravely interfered with the work of other Missions, obliging many of the missionaries to leave the province for a time; but the premises occupied by the C.M.S. missionaries were not greatly affected, and their work was scarcely at all interrupted.

The Cheh-Kiang Mission was at first under the jurisdiction of the Bishop of Victoria, Hong-Kong. In 1872 a bishopric was established for the Missions and congregations of the Church of England in North China (the term was included all China north of latitude 28°), and this office was held by Dr. Russell till his death in 1879. The vast territory was then divided into two missionary dioceses, North China and Mid China. In these two divisions are located the S.P.G. and C.M.S. Missions respectively. The Rev. G. E. Moule was consecrated Bishop of Mid China, and the Rev. C. P. Scott, Bishop of North China. Bishop Moule, after nearly forty years of missionary service, makes considerable journeys every year—3000 miles were traversed in 1893—to visit the numerous stations for confirmations and to supervise the brethren. The Ven. A. E. Moule, the Bishop's brother, was in 1882 appointed Archdeacon in Mid China, and he is also the C.M.S. Secretary for the Mid China Mission, but his health obliged him to come home in 1894.

STATISTICS, 1894.—C.M.S. CHINA MISSIONS.

HONG-KONG AND KWAN-TUNG.—European Missionaries: Clergy, 5; Lay, 3; Wives, 7; Ladies, 4. Natives: Clergy, 1; Lay Agents, Male and Female, 47; Native Christian Adherents, 189; Native Communicants, 235. Schools, 22; Scholars, 629.

FUH-KIEN.—European Missionaries: Clergy, 12; Lay, 2; Wives, 11; Ladies, 8. Natives: Clergy, 11; Lay Agents, Male and Female, 154; Native Christian Adherents, 12,964; Native Communicants, 2847. Schools, 167; Scholars, 2387.

MID CHINA.—European Missionaries: Clergy, 16; Lay, 11; Wives, 17; Ladies, 20. Natives: Clergy, 13; Lay Agents, Male and Female, 61; Native Christian Adherents, 1723; Native Communicants, 902. Schools, 33; Scholars, 523.

CHRONOLOGICAL TABLE.

CEYLON.

- 1505.—Portuguese occupation; Roman Catholicism forced on the people.
 1656.—Portuguese expelled by the Dutch; State Christianity introduced.
 1700.—British supremacy proclaimed: religious liberty followed.
 1818-1823.—C.M.S. at work: Missions started at Kandy, Baddegama, Cotta, and Jaffna.
 1845.—See of Colombo founded; Dr. Chapman first Bishop.
 1850.—Colomb Mission begun.
 1853.—Kandyan itinerancy begun.
 1855.—Paril Cooiy Mission formed.
 1862.—Dr. Peter O. Claughton consecrated, Buddhist "revival" at Cotta.
 1871.—Dr. Jermyn consecrated. Trinity College Kandy, opened.
 1878.—Consecration of Bishop Copleston.
 1890.—Arbitration of Archbishop of Canterbury and other prelates on differences between Bishop Copleston and the C.M.S.
 1884.—Visit of Revs. J. Barton and C. C. Fenn.
 1886.—Disestablishment of the Church; new constitution completed. Death of Rev. W. Oakley.
 1887-89.—Special Missions conducted by Rev. G. O. Grubb.
 1893.—Four ladies added to staff.
 Four Natives ordained Deacons at Jaffna.
 1894.—Special Missions by Revs. E. N. Thwaites and M. J. Hall.

CHINA.

- General.*
 1807.—Dr. Morrison, I.M.S., landed at Macao.
 1818.—Morrison and Milne completed the Chinese Bible.
 1830.—First American Missionaries.
 1842.—Treaty of Nankin opened five ports, and ceded Hong-Kong to the British.
 1847.—Presbyterian Mission begun by Burns.
 1849.—Bishopric of Victoria, Hong-Kong, founded. Dr. G. Smith first Bishop.
 1854.—Rev. J. Hudson Taylor to China.
 1858.—Treaty of T'ien-Tsin opened nine cities, and proclaimed religious liberty.
 1860.—Convention of Peking permitted residence at the capital.
 1865.—China Inland Mission established.
 1867.—Dr. C. B. Alford, 2nd Bishop of Victoria.
 1872.—Dr. W. A. Russell, first Missionary Bishop of North China.
 1874.—Dr. J. S. Burdon, third Bishop of Victoria.
 1877.—Missionary Conference at Shanghai.
 1878.—Terrible famine in North China.
 1880.—Missionary Diocese of North China divided into North and Mid China.
 Rev. C. P. Scott (S.P.G.) and Rev. G. M. Moule (C.M.S.) appointed to the two Bishoprics.
 1890.—Great Missionary Conference at Shanghai.
 1891.—Anti-foreign riots in various parts of China.
 1894-5.—War between Chi and Japan.
 1895.—May. Riots at Chien-tu and Si-Chuen.
 October 14th. Consecration of the Rev. W. W. Cassels, first Bishop of Western China.
C.M.S.
 1836.—W. B. Squire sent on a mission of inquiry.
 1843.—Gift of 60,000, to start China Mission.
 1844.—Revs. G. Smith and T. McClatchie sailed for China.
 1862.—Burdon began Mission at Peking.
 Hong-Kong Mission begun.
 1880.—Peking Mission transferred to S.P.G.
 1880.—Pakhoi Medical Mission begun.
 1892.—Si-Chuen occupied.

FUH-KIEN.

- 1850.—Revs. W. Welton and R. D. Jackson arrived in Fuh-Chow.
 1860.—Ten years' work; no fruit; Mission kept on at request of Rev. G. Smith.
 1861.—First two converts baptized in March; two more in July.
 1862.—Rev. J. P. Wolfe arrived. Wong Kiu-Taik entered service of C.M.S.
 1863.—Smith died at Fuh-Chow, leaving thirteen baptized Christians.
 1864.—First out-station (Lieng Kong) occupied by native agents.
 1865.—Lo-Ng-wong and Ku-Cheng occupied.
 1868.—Visitation of Bishop Alford; 90 confirmed. Ordination of Wong Kiu-Taik on Ascension Day.
 1869.—Outbreak at Lo-Ng-wong; destruction of the chapel.
 1871.—Bishop Alford's second visitation.
 1873.—Commencement of regular Freresandi Class for training of Native agents.
 1875.—Bishop Burdon's first visit to Fuh-Chow. Female Education Society began work at Fuh-Chow.
 1876.—Bishop Burdon's visitation. Ordination of four catechists.
 Revs. R. W. Stewart and L. Lloyd arrived.
 1878.—C.M.S. College destroyed by a mob.
 1879.—The Mission expelled from the native city of Fuh-Chow.
 1880.—Visitation of the Mission by Bishop Burdon. Native adherents, 3556; communicants, 1251.
 1882.—Native Church Council established.
 1883.—New Theological College dedicated by Bishop Burdon.
 1884.—Chinese forts near Fuh-Chow bombarded by the French. Mrs. Taylor, wife of Dr. Taylor, the first English lady to reside in interior, arrived in Fuh-Ning.
 C.E.Z.M.S. began work at Fuh-Chow.
 Rev. J. R. Wolfe appointed Archdeacon of Fuh-Chow.
 1887.—Dublin University Fuh-Kien Mission established. Ku-heng occupied.
 1889.—Nang-wa-Kan occupied.
 1891.—Kien-Yang occupied.
 1892.—Three catechists ordained, making fifteen since commencement of Mission.
 1894.—Hing-Hwa occupied.
 1895.—August 1st. Massacre of eight missionaries (of C.M.S. and C.E.Z.M.S.) and three others at Hwa-Sang.

MID CHINA.

- 1846.—Shanghai Mission begun.
 1848.—Ningpo Mission begun.
 1851.—First converts baptized.
 1856.—Fang-Chow Mission begun.
 1861.—Tae-ping reb. captured Ningpo.
 1863.—Rev. D. W. Teang-lee, first Chinese clergyman ordained.
 1872.—Rev. W. A. Russell consecrated first Missionary Bishop in North China.
 1875.—Sing Eng-tieh ordained deacon at Kwun-hwa, Nan-po.
 1877.—Remarkable movement in Chu-ki.
 Fungpo College founded by Rev. J. C. Hoare.
 1879.—Bishop Russell died.
 1880.—Rev. G. E. Moule consecrated Bishop of Mid China.
 1887.—Rev. A. E. Moule appointed Archdeacon.
 1885.—Hing-chow Mission Hospital opened.
 1888.—Rev. J. H. Horsburgh visited Si-Chuen.
 1889.—Two native deacons ordained.
 1892.—Rev. J. H. Horsburgh and party commence vision in Si-Chuen.
 1893.—T'ai-Chow occupied by Europeans.
 1894.—Six natives ordained deacons.
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Kioto, the once sacred capital, where the Mikados resided for upwards of a thousand years—from A.D. 794 to 1868—is by far the most interesting city in the country. Since the Revolution in 1868 it has been called Sakio, or "Western Capital," in contradistinction to Tokio, the "Eastern Capital." It

JAPAN

CH. DE L. MISSIONARY ATLAS



Scale of English Miles
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Stations of the Church Missionary Society

Abbreviations
TA. TAMASHIRO
KA. KANAGAWA
TO. TOKYO
Other Missions:
SPG. Society for the Propagation of the Gospel
AE. American Episcopal Church
A. American (old)
S. South United Presb.
B. British Baptist
CM. Canadian Methodist

THE JAPAN MISSION.

I. THE COUNTRY AND PEOPLE.

JAPAN is the Great Britain of Asia. The British Isles are the western outpost of Europe in the Atlantic; the Japanese Isles are the eastern outpost of Asia in the Pacific. Instead of two large islands, Britain of Asia, however, there are four, viz. Hondu, Kiushiu, Shikoku, and Yezo, with innumerable smaller islets. The total area of the British archipelago is 122,550 square miles; of the Japanese, about 147,000. The British population in 1891 was 37,740,283; the Japanese, in the same year, was 40,071,020. The four principal islands lie between the thirty-first and forty-sixth parallel of north latitude, their united length being about 1200 miles and the breadth of the main island varying generally from 100 to 175 miles.

The Japanese themselves delight to designate their country the Land of the Rising Sun. They sail out into the east, over the broad expanse of the Pacific, a stretch of four thousand miles to the opposite coast of North America; and their national flag represents the morning sun rising out of the sea.

The islands are everywhere exceedingly mountainous. The more lofty mountains are from 4000 to 9000 feet high, and Mount Fuji, a beautiful cone, towering in solitary grandeur thousands of feet above the highest mountains in its vicinity, rises to an elevation of some 13,000 feet above the sea-level, its summit being covered with snow the greater part of the year. Many of the peaks are volcanoes, some of which are still active, though for the most part they are extinct or quiescent. It may here be mentioned that the country is very liable to earthquakes, and those which occurred in October, 1891, will long be remembered—over 22,000 persons were killed or injured, and a million and a half of people were rendered homeless. Japan is not a country of large rivers, many of them for a great part of the year being nothing more than torrent beds. There are many waterfalls—the Japanese estimate is 600—but they are generally more remarkable for beauty than grandeur. The lakes are also numerous, but for the most part they, too, are small.

Japan is not devoid of mineral wealth. The coal-fields are extensive, but the coal is inferior. The true wealth of the country consists in its agricultural resources. The soil is fertile, and in some places, as in the Osaka plain, yields two crops annually. Tobacco and tea are cultivated for home use as well as for the foreign market. Animal life is not so abundant in Japan as in some other countries, but the seas of Japan are scarcely equalled in the world for the abundance, variety, and excellence of their fish, and fishing is an important industry all along the coast-line of the islands.

The climate of Japan is mainly governed by monsoons. The south-west monsoon, which blows from May to August, and is accompanied by heavy rains, produces a hot and damp summer; and the north-east monsoon, which lasts from October to February, makes the winter cold; but the extremes in either case are not so great as are experienced on the neighbouring continent. The climate varies very considerably in different parts of the country, owing to the extent of latitude covered and the influence of ocean currents. The scenery is everywhere fine and highly diversified.

The cities and towns are numerous, and many of them have large populations. Tokio (formerly called Yedo), Kioto, and Osaka, are *fu* or first-class cities. The treaty-ports are Tokio, Yokohama, Osaka, Hiogo (Kobe), and Niigata in the main island, Hondu; Nagasaki in Kiushiu; and Hakodate in Yezo.

Kioto, the once sacred capital, where the Mikados resided for upwards of a thousand years—from A.D. 794 to 1868—is by far the most interesting city in the country. Since the Revolution in 1868 it has been called Suikio, or "Western Capital," in contradistinction to Tokio, the "Eastern Capital." It



has for centuries been the principal centre of the nation's religious life, and both Buddhist and Shinto temples and shrines are numerous. It wears the aspect of a city wholly given to idolatry.

Tokio, formerly called Yedo, is a comparatively modern city. Until the beginning of the seventeenth century it was a place of no importance; but it is now the largest city in the Empire, and has a population of about a million. After the revolution of 1868, Yedo received its new name Tokio, and became the seat of the Mikado's Government. The city stands at the head of the Gulf of Yedo, and at the mouth of the Sumida River, which divides its eastern suburb. It is becoming more and more Europeanized every year.

YOKOHAMA is situated on a bay in the Gulf of Yedo, eighteen miles from Tokio, with which it is connected by a railway. It is the most important treaty-port, and the headquarters of the principal mercantile firms established in the country. Before the opening of the ports in 1859, it was a miserable fishing village on the edge of a swamp. It is now a large and flourishing town of 80,000 inhabitants, with European and native quarters; and has some fine buildings in European style. The resident Europeans support an English chaplain and have their own church.

OSAKA stands in the delta of the River Yodo, about two miles from the sea and thirty from Kioto. The river is formed in the plain south of Kioto, by the union of the waters of its four principal affluents, and thence flows towards the Gulf of Osaka, into which it falls by several channels. Its several streams, together with the numerous canals cut at right angles to each other, completely intersect the city. These are spanned by scores of bridges, and on this account Osaka has been frequently called the "Venice of the East." The city is well built, but the streets are narrow.

HIOGO is an old and important town on the Gulf of Osaka, which, though giving the treaty-port its official name, has no direct connexion with its foreign trade. This is exclusively carried on at Kōbē, where there is a small but well-built and well-ordered settlement, with its own municipal government, and adjoining it, chiefly to the west, a large and flourishing Japanese town of more than 50,000 inhabitants. Kōbē has a much smaller European community than Yokohama.

NAGASAKI is the treaty-port in the Island of Kiushiu, the southernmost of the four principal islands of the Japanese group. The town has a population of some 33,000. It is historically interesting as one of the places connected with the final struggle between Romish Christianity and the secular power in 1637, and further as having been the place of the Dutch trading settlement of Deshima, the only point of contact between Japan and the outside world for 230 years, after the expulsion of foreigners in 1624.

HAKODATE is the treaty-port in Yezo, the northernmost of the four large islands. This island consists mainly of impenetrable jungles, inaccessible mountains, and impassable swamps. Hakodate is by far the largest and most flourishing town in the island. In 1859, when it was first opened to foreigners, it had a population of about 6000 and was only resorted to by whalers. It is now an important commercial centre, and is in direct steam communication with Yokohama, Kōbē, and other ports.

NIGATA is on the west coast, at the mouth of the Shinanogawa, the largest river in Japan. It is the capital of one of the richest provinces in the Empire, but it has not been successful as a treaty-port.

"Two distinctly marked types of feature," writes Professor Griffis, "are found among the people of Japan. Among the upper classes, the **The People.** fine, long, oval face, with prominent, well-chiselled features, deep-sunken eye-sockets, oblique eyes, long drooping eyelids, elevated and arched eyebrows, high and narrow forehead, rounded nose, budlike mouth, pointed chin, small hands and feet, contrast strikingly with the round, flattened face, less oblique eyes almost level with the face, and straight noses, expanded and upturned at the roots. The one type prevails among the

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higher classes, the nobility and gentry; the other among the agricultural and labouring classes. The former is the southern, or Yamato type, the latter the Ainu, or northern type." The people of Japan were, prior to the Revolution of 1868, divided into four principal classes:—(1) The *Samurai*, or military and literary class—the sword and the pen being united in him; (2) the farmers and agriculturists; (3) the artisan class—the merchants and shop-keepers, who have always been regarded as the lowest in social rank in Japan. Below these again, outside the pale of humanity, were the pariahs of Japan, the *eta*, generally living in separate villages, and following the occupation of skimmers, tanners, leather-dressers, grave-diggers, &c.,—and the *hinin*, beggars. These were enfranchised in 1871. Since then *Samurai*, farmer, artisan, trader and *eta* have been on an equal footing before the law.

II. HISTORY AND RELIGIONS.

The present Mikado, or Emperor of Japan, Mutsuhito, claims to be the 123rd sovereign in direct succession. Remembering that Queen Victoria is only the thirtieth from William the Conqueror, we can form an idea of the alleged antiquity of Japanese annals. The first Mikado, Jimmu Tenno, whose date corresponds with 660 B.C., and who would be contemporary with Manasseh, King of Judah, and Assurbanipal, King of Assyria, is said to have had a goddess for his mother, and to have come from heaven in a boat. He is worshipped as a god at thousands of shrines; and on the 7th of April, the traditional day of his accession, salutes are fired in his honour by the Krupp and Armstrong guns of modern Japanese ironclads. From the earliest times down to the twelfth century A.D., the government of Japan was imperialism. The Mikado not only reigned, but ruled. Gradually, however, the feudal system arose. The great nobles, or Daimios, in their fortified castles, became more and more powerful and independent. Their armed retainers formed the military caste of Samurai, or "two-sworded men," already noticed. For many centuries, coming down to our own day, Japan was in much the same condition as Scotland is pictured to us in the pages of Sir Walter Scott, parcelled out among great clans, the chiefs of which professed unbounded loyalty to the king while keeping much of the real power in their own hands. Towards the close of the twelfth century A.D., Yoritomo, chief of one of the clans, became military master of the country, and usurped all the executive authority of the state, while still acknowledging the Mikado as his liege lord. He subsequently received the title of Shogun (general), and laid the foundation of the dual form of government which lasted till 1868, more than 700 years. He made Kamakura his capital, and there the power of the Shoguns was chiefly centred until Iyeyasu transferred it to Yedo in the seventeenth century. The Mikado held his court at the sacred capital Kioto, rarely appearing before his subjects, but worshipped by them almost as a god; while the Shogun resided at his own capital, and virtually governed the country. It was not, as has been supposed, that the Mikado was spiritual and the Shogun temporal head. The Shogun only ruled in the Mikado's name. "Though individual Mikados have been dethroned," writes Mr. Griffis, "the prestige of the line has never suffered. The loyalty or allegiance of the people has never swerved." The dynasty is one of the oldest in the world.

The greatest of the Shoguns was Hideyoshi, better known as Taiko Sama (Taiko being a title he received, and Sama, "honourable," answering to "his highness"), who was contemporary with our Queen Elizabeth. His name is still a household word among the people, and he is everywhere worshipped as a god under the name of Toyokuni. It was he who banished the Jesuit missionaries—of whom more presently. On his death in 1598, one of his generals, Iyeyasu, of the Tokugawa clan, usurped power, and after a severe struggle, totally defeated his rivals at the battle of Sekigahara. "This battle decided the condition of Japan for over two centuries, the settlement of the



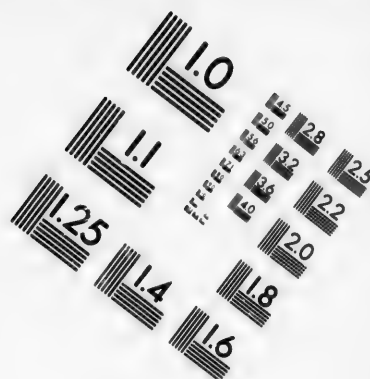
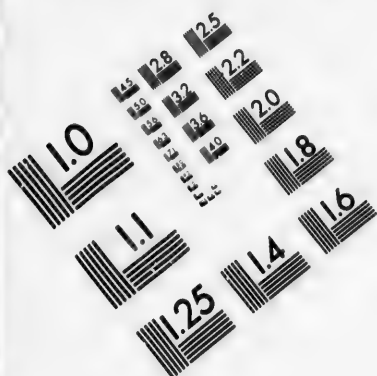
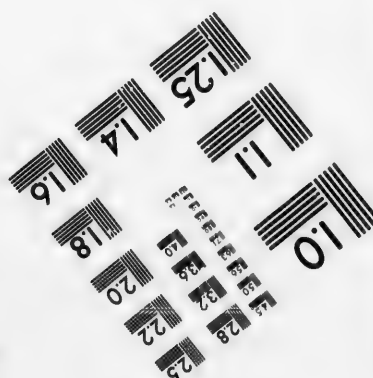
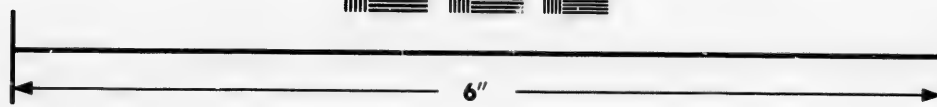
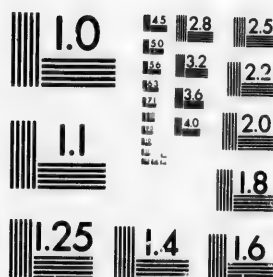


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Tokugawa family in hereditary succession to the Shogunate, the fate of Christianity, the isolation of Japan from the world, the fixing into permanency of the dual system and of feudalism, the glory and greatness of Yedo as the Shogun's capital." The last of the Shoguns, who was deposed in 1868, belonged to the Tokugawa family, and was the fifteenth in the direct succession from Iyeyasu. Thus the Shogunate continued unchanged down to our own day; and with it continued all the characteristic features of mediæval feudalism.

The ancient religion of the Japanese is called *Kami no michi*, "the way of the gods." The Chinese equivalent of the name, *Shin-to*, is **Religion:** the one commonly used; whence this religion is called by English writers **Shintoism.** Implicit obedience to the Mikado, as the descendant and representative of the gods, is its characteristic feature. It teaches that the Mikado himself is divine, and deifies other great men who have played a prominent part in the history of the country. Adoration is paid to the sun, because its devotees believe that the Mikado is descended from the goddess of the sun. Shintoism has no idols or images. Its symbols are the mirror and the *gohei*—"strips of notched white paper depending from a wand of wood." But it has temples, priests, services, prayers, purifications, and offerings of fruit, meat, and living birds, but no sacrifices. Nor does it teach morals. "Morals," says its chief authority, "were invented by the Chinese because they were an immoral people; but in Japan there was no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart." Yet the recognition of national and individual guilt, and of the need of cleansing, with a view to deliverance from divine judgments, is a marked feature of Shintoism.

But Shintoism, whatever its influence upon the individual, social, and **The Prevail-** political life of the Japanese, and however closely interwoven **ing Religion:** with their customs and institutions, has been to a large extent **Buddhism.** superseded by Buddhism. For although Shinto is the religion of the government, Buddhism is the religion of the people. Buddhism in Japan is no cold atheistic philosophy, but has developed into a popular ritualism, with an elaborate array of ceremonial and priestcraft, monks and nuns, shrines and relics, images and altars, vestments and candles, fastings and indulgences, pilgrimages and hermits. Although it was introduced into the Empire towards the close of the sixth century A.D., and was quickly adopted by the nobles, it was not until the ninth century, when a priest named Kukai, better known by his posthumous name of Kôbô Daishi, tried to combine the two religions by teaching that the Shinto gods and heroes were manifestations of Buddha, that it spread further among the people. Its great triumphs were achieved in the thirteenth century by the proselytizing zeal of two famous preachers, Shinran and Nichiren, since which time it has been the prevailing religion. Buddhist temples are numerous in all parts of the country. In most large towns there is a street of temples, which is called *Tera Machi*, answering to our familiar "Church Street."

But the position of both Buddhism and Shintoism was seriously affected by the Revolution of 1868 and the changes consequent upon it. **Disestablish-** Buddhism was at once deprived of all State patronage and support, **ment.** and Shintoism appeared to triumph. Both systems, however, remained under Government control till 1884, when the connexion of both with any department of State was severed, and each sect was enjoined to make provision for its internal government and administration. But although disestablished, and deprived of State support, both religions continue to exist, and under the new order of things Buddhism especially has manifested fresh energy.

III. ROMAN MISSION—JAPAN CLOSED.

Marco Polo first revealed to Europe the existence of Japan, in 1298. But it was not until 1542 that any European reached Japan, and then Portuguese, Spanish and Dutch traders literally poured in. And they were not alone. In

1549 Francis Xavier landed at "Cangoxima" (Kagoshima), a port in the southern island of Kiushiu, and subsequently proceeded on foot in the depth of winter to Kioto, on the main island. His reception, however, was not encouraging, and after about two years' labours he left the country. But his successors reaped an extraordinary harvest. Within five years, Christian communities were rising in every direction. Within thirty years the converts numbered 150,000, and the churches 200. The Japanese themselves give two millions as the figure ultimately reached, but the Jesuits do not claim that, and perhaps half a million may be nearer the mark. This was a great success; to what is it to be attributed? The answer is not far to seek. The Jesuit priests gave the Japanese all that the Buddhist priests had given them—gorgeous altars, imposing processions, dazzling vestments, and all the scenic display of a sensuous worship—but added to these a freshness and fervour that quickly captivated the imaginative and impressionable people. The Buddhist preacher promised heavenly rest—such as it was—only after many transmigrations involving many weary lives. The Jesuit preacher promised immediate entrance into paradise after death to all who received baptism. And there was little in the Buddhistic paraphernalia that needed to be changed, much less abandoned. The images of Buddha, with a slight application of the chisel, served for images of Christ. Each Buddhist saint found his counterpart in Romish Christianity; and the roadside shrines of Kuanon (or Kwanyin), the goddess of mercy, became centres of Mariolatry. Temples, altars, bells, holy-water vessels, censers, rosaries, all were ready, and were merely transferred from one religion to the other.

There was also a political cause for the success of the Jesuits. The Shogun of that day, Nobunaga, hated the Buddhists, and openly favoured the missionaries, thinking to make them a tool for his own designs. Some of his subjects were ordered to embrace Christianity or go into exile. The decree was carried out with great cruelty. The spirit of the Inquisition was introduced into Japan. Buddhist priests were put to death, and their monasteries burnt to the ground. The details are given, with full approval, by the Jesuit Charlevoix in his "Histoire du Christianisme au Japon."

Rome in Japan took the sword—and perished with the sword. Nobunaga's successor, the famous Taiko Sama or Hideyoshi, found the Jesuits, true to their traditions, plotting against his power; and in 1587 he issued a decree of expulsion against them. Under him and his immediate successors, fire and sword were freely used to extirpate Christianity. The unhappy victims met torture and death with a fortitude that compels our admiration; and it is impossible to doubt that, little as they knew of the pure Gospel of Christ, there were true martyrs for His name among the thousands that perished. They were crucified, burnt at the stake, buried alive, torn limb from limb, put to unspeakable torments; and historians on both sides agree that but few apostatized. At length, in 1637, the Christians struck a last desperate blow for freedom. They rose in Kiushiu, fortified an old castle at Shimabara, and raised the flag of revolt; but after a two months' siege they were compelled to surrender, and thirty seven thousand were massacred, great numbers being hurled from the rock of Pappenburg, near the harbour of Nagasaki. This was their expiring effort.

The Christianity which Rome had presented to the Japanese was thus formally suppressed; but in Kiushiu a considerable number of descendants of the Romanist adherents appeared when the country was at last opened, and formed the nucleus of the present Romanist community. Meanwhile, the name of Christ, writes Mr. Griffin, was remembered as "the synonym of sorcery, sedition, and all that was hostile to the purity of the home, and the peace of society." For two hundred and thirty years the following inscription appeared on the public notice-boards at every roadside, at every city gate, and in every village throughout the empire:—"So long as the sun shall warm the earth, let no Christian be so

Christianity proscribed.

bold as to come to Japan ; and let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head."

For two hundred and thirty years Japan was closed to the outer world. In 1624 all foreigners except Dutch and Chinese were banished from Japan. At the same time, the Japanese were forbidden to leave the country, and all vessels above a very small size were ordered to be destroyed. Even the Dutch had to submit to very humiliating terms. They were entirely confined to a little artificial islet, 600 feet by 200, in Nagasaki harbour, called Deshima ; and a strong Japanese guard always held the small bridge connecting it with the mainland. The Chinese were allowed to live in Nagasaki itself, but at no other port.

Why were the Dutch exempted ? In the first place, to them the Government owed the discovery of the Jesuit plots. One of their vessels intercepted a letter to the King of Portugal asking for troops to overthrow the Mikado ; and they eagerly seized the opportunity to discredit their Portuguese rivals. In the second place, they carefully abstained from all profession of Christianity. One of them being taxed with his belief, replied, " No, I am not a Christian, I am a Dutchman."

At intervals efforts were made to push open the closed door, but in vain. Charles II. sent a vessel to Japan, but it was not allowed to trade because the Dutch had informed the Japanese authorities that Charles had married the daughter of the King of Portugal. In 1695, a Chinese junk was sent away from Nagasaki because a Chinese book on board was found to contain a description of the Romish cathedral at Peking. In 1709 an Italian priest, the Abbé Siodotti, persuaded the captain of a ship to put him on shore. He was seized, and kept a prisoner for several years until his death. A Japanese book has been found by the American missionaries which gives a full account of him. Russia made efforts to get into Japan at the beginning of this century, but without success.

IV. JAPAN REOPENED—PROTESTANT MISSIONS BEGUN.

The opening of Japan in modern times is due to the United States. On July 8th, 1853, an American squadron, commanded by Commodore Perry, entered the Gulf of Yedo ; and on March 31st, in the following year, a treaty was signed, opening two ports to American trade. Other nations were not slow to claim similar advantages ; but it was only under much pressure that the Japanese granted them. At length, on August 12th, 1858, Lord Elgin, fresh from his triumphs in China, where the Treaty of T'ien-Tsin had been signed six weeks before, entered the Gulf of Yedo, and sailed right up to the capital, to the consternation of the authorities. The Japanese were shrewd enough, however, to see that their old policy of isolation could no longer be maintained ; and they gave the British ambassador very little trouble. Within a fortnight, on the 26th of August, Prince Albert's birthday, the Treaty of Yedo was signed, by which several ports were opened, and other important concessions granted. This Treaty has been several times supplemented, but it is still the basis of our relations with Japan.

The year 1868 in Japan was the year of one of the most astonishing revolutions in the history of the world. What was this revolution ? It was (1) the abolition of the Shogûnate after it had lasted 700 years ; (2) the resumption by the Mikado of the reins of government ; (3) the voluntary surrender by the Daimios of their feudal powers and privileges into the hands of the central government ; (4) the adoption of the European system of departments of State, with a responsible minister at the head of each.

For many years previously the Daimios were engaged in systematic efforts for diminishing the power of the Shogûnate, and they tried in every way not to give effect to the treaties with foreigners. The Shogûn who signed them died

shortly after under suspicious circumstances. His successor was brought into constant collision with foreigners in consequence of the deeds of violence and bloodshed which the Samurai perpetrated at the instigation of the Daimios. Gradually the Japanese began to discover that they must submit to the inevitable, and that, after all, the admission of strangers was not so prejudicial to their interests as they expected it would be. At the same time they felt that the very existence of their nation depended upon the consolidation of authority. On the death of the Mikado in 1867, his successor, Mutsuhito, being a young man, the party of progress seized the opportunity to push their designs. They persuaded Keiki, a timid and vacillating man, to resign the Shogûnate; and then, to insure complete success, on January 3rd, 1868, they seized the palace at Kioto, and proceeded to administer the Government in the name of the Mikado. Civil war ensued; but in a desperate battle fought at Fushimi, a place between Kioto and Osaka, which lasted three days, January 27th to 30th, the Shogûn's army was totally defeated; and, although the northern clans continued the contest on their own ground, the imperial forces were everywhere victorious, and within a few months the young Mikado was the undisputed ruler of all Japan. Keiki himself submitted at once, and was allowed to live in retirement; and the last of the Shogûns became a quiet and loyal country gentleman. Equal clemency was shown even to the leaders who held out longer. In the following year the eighteen great Daimios and the 240 minor Daimios surrendered the privileges they formerly enjoyed, and the Mikado became the real ruler of Japan.

Immediately after the assumption of power by the Mikado, the new Government began to invite foreigners to Japan to fill high administrative offices. Englishmen and Americans were appointed Comptrollers of the Navy and Public Works, Inspectors of Mines, &c., &c.; and most comprehensive educational machinery was set on foot, with foreign professors of languages and science in some of the great cities. Most astounding progress has been made within the last twenty-seven years in introducing the appliances of Western civilization. A decided advance has been made towards the establishment of representative institutions, and a Parliament was elected in 1890.

Tokens of progress are to be seen in every direction. The newspaper press has gone on developing in intelligence and power. No fewer than 792 journals, magazines, and other periodicals were returned as being in existence at the end of 1892, with a total circulation during the year of 244,203,066 copies. Of these 203 were published in Tokio. Education is making rapid strides. At the end of 1892 there were 25,404 educational establishments of all kinds with 67,688 teachers and 3,290,313 pupils, of whom 987,764 were females. At the head of the educational system stands the Imperial University of Tokio, the Teikoku Daigaku, most of the professors of which are Japanese, and the students at the end of 1893 numbered 1387. The library includes 200,000 volumes. The Post Office has developed into a most important institution, with its Money Order and Savings' Bank business. In 1893-4 the number of letters, newspapers, parcels, &c., dispatched was 321,630,508. The telegraph now runs from end to end of the empire. The electric light and the telephone are also in use in the large cities. Railway construction is being pushed forward. The first little railway—that between Tokio and Yokohama—was opened in 1872. In 1894 there were 2039 miles in working order and 689 in process of completion; 32½ millions of passengers were carried in 1893-4. The work of surveying and engineering was formerly done by Europeans; it is now in the hands of natives. Manufactories of all kinds are in operation.

If England was mainly instrumental in opening the door to the Gospel in Japan, the American Churches were foremost in carrying it in. **The First Protestant Missionary.** The Rev. C. M. (afterwards Bishop) Williams, of the Protestant Episcopal Church, was the first missionary to arrive. The Presbyterians followed; and within a year from the opening of the treaty-ports

to foreign residence, four American societies were represented by five ordained and two medical missionaries. The American Civil War of 1860-4 sadly crippled American missionary effort generally, but on the restoration of peace the Churches were enabled to strengthen their Missions. But the pioneer missionaries were in circumstances of no little discouragement and difficulty for several years after they entered upon their work. The Government viewed them with suspicion; the people, though by no means hostile, were distant and timid; and all classes dreaded Christianity as a pestilential creed, the introduction of which would bring manifold evils upon the country. From the first, however, there were a few earnest though timid seekers after truth, and every year their number increased. This was especially the case after three or four years, when, owing to the change in official and popular feeling, larger numbers came to the missionaries for instruction in English; and the improvement was still more marked when a little later Government schools were established in Yokohama and Nagasaki, for the teaching of English, and placed in charge of missionaries. It was chiefly in this way that the Gospel was first brought in contact with the people. "From 1859 to 1872," says Dr. Ferris, "there was no preaching worthy of mention. The missionaries were all engaged in teaching. God led our missionaries into the schools, and the Kingdom of Christ entered Japan through the schools."

Meanwhile, the law against Christianity was unrepealed, and the new Imperial Government of 1868 caused the enactment to be replaced on the notice-boards in every town and village. It was not until 1873 that the anti-Christian edict was withdrawn. Then all official opposition ceased, and toleration gradually became almost complete. Buildings were set apart for Christian worship, not only for foreigners, but for natives, not only at the treaty-ports, but in towns and villages far removed from them. No obstacles were placed in the way of evangelistic work. No difficulty was experienced in holding public meetings in theatres and other large buildings. Christian literature was everywhere exposed for sale, and openly circulated by book-sellers, and by colporteurs employed for the purpose.

Under the New Constitution granted in February, 1889, it is expressly enjoined that "Japanese subjects shall, within the limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." About that time Japanese statesmen and journalists openly expressed, not only their expectation that Christianity would soon be the national religion, but their desire for its adoption—not because they cared much whether it were true or not, but because they saw that Christian nations were in the van of the world's progress. But missionary operations were still to some extent hampered by the restrictions on the residence of foreigners in the interior. Except at the treaty-ports, they required a passport, which was renewed twice a year, and this passport was only given for purposes of health or of science. Missionaries who lived in towns not covered by treaty rights had to engage themselves to teach English in the Government schools. As regards British subjects, these restrictions were to a large extent removed in 1894, when a new Treaty of Commerce and Navigation was made between Japan and Great Britain. This Treaty generally will not come into force until 1899, but a protocol at its close provides an immediate modification of the passport system.

Although Christianity is as yet professed by only a fraction of the population, it exercises already a perceptible public influence, and has won for itself a corresponding recognition. This was shown by the election of Christians to the new Parliament, in 1890, and still more by the appointment of a Christian (a Presbyterian) to the presidency of the Lower House. During the war with China in 1894-5, the Government allowed several native ministers of the Gospel to accompany regiments in the capacity of chaplains.

V. THE C.M.S. MISSION.

For a long time the Church Missionary Society had been desirous of entering Japan; but it was not until 1868—the very year of the great revolution—that a fitting opportunity arose. An anonymous donation of 4000*l.* was given to start a Mission, and in January, 1869, the Rev. George Ensor, whose name deserves to be remembered as that of the first missionary from Christian England to the newly-opened empire, began the campaign at Nagasaki, where the American Episcopal Mission was still located. Although obliged to work very quietly and cautiously, he baptized a few converts in the next three years. He was joined in 1871 by the Rev. H. Burnside; but both these brethren were soon obliged, by failure of health, to retire from the field. It was in 1873, when the remarkable course of events in Japan seemed to indicate that ere long a great and effectual door would be opened, that the Society's enlarged plans for missionary operations in that country were formed; and in that and the two following years four new stations were occupied, viz.: Osaka, by the Rev. C. F. Warren, formerly of Hong-Kong, on the last day of 1873; Tokio, by the Rev. J. Piper, also formerly of Hong-Kong, in May, 1874; Hakodate, by the Rev. W. Duning, transferred from Madagascar, also in May, 1874; and Niigata, by the Rev. P. K. Fyson (who had reached Tokio in 1874), in the autumn of 1875. These stations, with the exception of Niigata which was relinquished in 1883, are still the centres of the Society's Japan work.

In the Main Island, Hondo, the C.M.S. is represented at Tokio and Osaka, the two largest cities in Japan, and at Gifu, Fukuyama, and Matsuyae.

Main Island: Osaka is the headquarters of the whole Mission. Here the Rev. C. F. (now Archdeacon) Warren, who is the Secretary of the Mission, has laboured (with two intervals) since December, 1873, and here the Rev. H. Evington (now Bishop of Kinshiu) laboured from December, 1874, till 1894. The first six converts were baptized in June, 1876. In 1894 there were connected with the C.M.S. 574 Christians in the city, composing four small congregations, two of them being under the pastoral care of Japanese clergymen. In 1884 the Osaka Divinity School was opened, in which the Revs. G. H. Pole and P. K. Fyson have done valuable work as Principals. A boys' boarding school was begun in the same year, now under the charge of the Rev. H. McC. E. Price. Since 1879 a girls' boarding-school has been carried on, at first by the lady missionaries of the Female Education Society. In 1890 it developed into the Bishop Poole Memorial School, with Miss Tristram, a C.M.S. missionary, as Principal. A Bible-women's training-home is also conducted by Mission ladies.

From Osaka the Mission has branched out to distant towns in the extreme west of the Central Island, in the provinces of Iwami, Idzumo, Hoki, Bingo, and Aki. The first place at which work was begun was Wadatzu, in Iwami, in 1882; then at the chief town of that province, Hamada, in 1883; then, in 1885, at Matsuyae, in the province of Idzumo, a still more important city, in 1885. All these are on the northern coast of the western horn of the island. At Fukuyama, on its southern coast, that is, on the Inland Sea, in the province of Bingo, and at Fuchiu, a small town near it, the work began in 1885-6. In these western districts, in 1894, there were 244 Christians. In 1890, a missionary party went out to occupy Matsuyae and work the surrounding district, headed by the Rev. Barclay F. Buxton, and maintained entirely at his expense, and about the same time Fukuyama was occupied by the Rev. S. and Mrs. Swann. At both these places and the neighbourhood around an interesting work is reported. At Hiroshima, in the province of Aki, a missionary society of the "Japan Church" carried on work until 1895, when it was taken up by the C.M.S.

Gifu and Nagoya. Gifu, a town in the province of Mino, where the Rev. A. F. Chappell had been working independently, was taken up in 1890, when he joined the ranks of the Society. It was in this district that

the ravages of the earthquakes of 1891 were the most serious. South of Gifu, on the coast, is Nagoya, where a band of Canadian missionaries have been labouring who were sent out by an Association connected with Wycliffe College, Toronto. This Association and its Missions are now merged in the new Canadian C.M. Association connected with C.M.S.

Tokio, the capital of Japan, was occupied for the Society in 1874 by the Rev. J. Piper. The Rev. P. K. Fyson soon afterwards joined him; he removed, however, to Niigata, the treaty-port on the western coast, which thus became a C.M.S. station, but was relinquished in 1883. The first convert at Tokio was baptized in June, 1876, a few days before the first baptisms at Osaka. The Church grew slowly under the care of Mr. Piper, who also acted as Secretary for the whole Japan Mission, and did much valuable literary work in the translation of the Old Testament, the Prayer-Book, &c. From 1880 till 1894 the Rev. J. Williams was in charge. Mr. Fyson remained there until 1882, engaged in translational work in behalf of the Bible Society, and he has had a large share in the completion of the Japanese Bible. The Tokio congregation consisted in 1894 of 187 souls, and, though small, it was for several years the first in Japan (among C.M.S. congregations) in independence and self-support.

From 1875 till 1890, when he retired, the Rev. H. (afterwards Archdeacon) Maundrell was the senior missionary at Nagasaki. The Rev. A. B. Hutchinson was also there for some years, and the Rev. A. R. Fuller has been there since 1888. The work was mainly carried on in Deshima, the artificial islet in the harbour already mentioned as for two centuries the residence of the Dutch traders, until 1890, when a church was opened in the city. Progress has been slow, and Nagasaki has been important chiefly as a base from which to operate upon other parts of the Island of Kiushiu. For some years Mr. Maundrell had a small college for the training of evangelists, and from it went forth the men who have preached the Gospel at other cities. An important branch of the Mission at Nagasaki itself has been the work among women and girls done by the late Mrs. Goodall, the widow of an Indian chaplain, who laboured as an honorary independent missionary for many years in co-operation with Mr. Maundrell, and has been succeeded by Mrs. Harvey.

The chief cities worked by Mr. Maundrell's Japanese evangelists for some years were Kagoshima, Saga, and Kumamoto. The two former gave good promise at first, but have caused discouragement latterly. Kumamoto has been since 1888 the residence of English missionaries, and an expanding work has been the result; and Oita, an out-station of Kumamoto, on the east coast of Kiushiu, was occupied in 1894. Mr. Hutchinson also created a fresh centre in 1888 by taking up his abode at Fukuoka, an important town in the province of Chikuzen, at the north end of the island. This station has become the centre of a growing work. In 1895, out of 700 Christian adherents in Kiushiu, 462 were in the district worked from Fukuoka. One village in the province of Chikugo, Oyamada, is virtually a Christian village; at the dedication of its church in 1890 seventy-six received the Holy Communion. Okinawa, the largest of the Loochoo Islands, was occupied by a Japanese catechist in 1893, and a policeman was baptized there in 1894.

But the earliest advance from Osaka was made to Tokushima, in the Island of Shikoku. This place was visited in 1880, and the first convert was baptized in 1881. The Rev. W. P. and Mrs. Buncombe were stationed at Tokushima in 1888, and a second clerical and two lady missionaries joined them in 1892. Notwithstanding much opposition at the first, their labours have been greatly blessed. The "Week of Prayer" at the commencement of 1893 was a season of spiritual revival.

Hakodate, the treaty-port in the Island of Yezo (commonly called the Hokkaido), was occupied in 1874 by the Rev. W. Dening, who laboured zealously till 1882, when theological differences caused

his separation from the Society. A schism followed among the Christians, but in a year or two it was entirely healed. Mr. Dening was succeeded by the Rev. W. Andrews, who has since been joined by other European labourers. The work has extended to fifteen other places, particularly to the important town of Kushiro, and in 1893 there were 584 Christian adherents.

But the Island of Yezo was originally occupied with especial view to the Ainu aborigines, of whom some thousands dwell in its mountain fastnesses. They are a barbarous people, low in the scale of human intelligence, and slaves to drunkenness. Ninety per cent. of the men are drunkards, and the women also drink to excess. Mrs. Bishop (*née* Isabella Bird), in "Unbeaten Tracks in Japan," describes their religion as "the rudest and most primitive form of nature worship," its whole sum being "vague fears and hopes, and a suspicion that there are things outside themselves more powerful than themselves, whose good influence may be obtained and whose evil influence may be averted by libations of saké" (native beer). They have a peculiar respect for the bear, and their great festival is the "sacrifice of the bear," in which an animal reared for the purpose of being made a god is put to death with strange and cruel rites. The Ainu were visited by Mr. Dening in 1876; and in 1879 Mr. (now Rev.) John Batchelor began regular work among them. He has become well-known to them, and is regarded as their great friend; but their propensity to drink has proved a terrible obstacle to their evangelization. Several have learned to read, and they listen to Gospel addresses gladly. The first baptisms took place on December 28th, 1885; in 1886 three others were added, two more in 1889, and again two in 1891, making nine altogether to the end of that year. A great ingathering came in 1893, when 171 were baptized, many of them being at Piratori, the old Ainu capital, where Mr. Batchelor wrote, "Every woman in the place has accepted Christ as her Saviour." 193 adults were baptized in 1894, making 407 baptized Christians. Mr. Batchelor has done important linguistic work in the Ainu language, having compiled a grammar, which has been published by the Imperial University of Japan; and a beginning has been made by him in the translation of the New Testament.

VI. JAPAN BISHOPRICS—OTHER MISSIONS.

The Society for the Propagation of the Gospel began work in Japan in 1873, and the Mission has been maintained ever since at Tokio and Kōbe. Prior to 1882, the two Church of England Missions were under the supervision of Bishop Burdon, of Victoria, Hong-Kong. In that year, Archbishop Tait arranged for the foundation of an English Bishopric in Japan, and the C.M.S. and S.P.G. both undertook to contribute to its maintenance. In 1883, Archbishop Benson (who had succeeded to the Primacy) appointed the Rev. A. W. Poole, C.M.S. missionary in South India, to be the first Bishop; and he was consecrated on October 18th. He was warmly welcomed in Japan by his fellow-Churchmen, and quickly won the affection also of the American non-episcopalian missionaries; but owing to the failure of his health, his episcopate was brief. He resided ten months in Japan, but then had to leave, and died in England in 1885. He was succeeded by Bishop Edward Bickersteth, son of the Bishop of Exeter, and grandson of a former C.M.S. Secretary, who was consecrated on February 2nd, 1886. Bishop Bickersteth has been most active in his visitation of all the Mission stations, and has started two important agencies at Tokio under his own immediate direction, St. Andrew's and St. Hilda's Missions, being associated bands of clergymen and ladies respectively. During a short visit to England in 1893 Bishop Bickersteth made proposals to the C.M.S. for the creation of two new sees, one to be coterminous with the northern island of Yezo, and the other with the southern island of Kiushiu, in both which the C.M.S. is the only society engaged that is connected with the Anglican Communion.

The Committee willingly undertook to be responsible for the stipends of the two bishops, to be selected by the Archbishop from names submitted by the Committee. The Rev. Henry Evington, who joined the Mission in 1874, was consecrated on March 4th, 1894, to the southernmost diocese of Kiusiu. Meanwhile, Bishops Bickersteth and McKim (the American Bishop) agreed, and the Synod of the "Church of Japan" approved, that the Main Island should be divided into four Episcopal missionary dioceses, called respectively the North Tokio, South Tokio, Kyoto, and Osaka jurisdictions; and that, pending the appointment of Japanese Bishops supported by the Native Church, the first and third should be under the supervision of Bishops appointed by the American Episcopal Church, and the second and fourth under Bishops appointed from England. The S.P.G. undertook to pay the stipend of a Bishop of the Osaka jurisdiction, and the Archbishop of Canterbury at the beginning of 1896 appointed Dr. W. Awdry, Bishop of Southampton, to that jurisdiction.

The C.M.S. and S.P.G. missionaries have united with those of the American Episcopal Church in various common works, particularly in the translation of the Prayer-Book, the larger part of which was published in 1879, and the rest in 1882. In 1887, the Japanese Christians connected with the three Missions met by delegation at Osaka, under the joint presidency of Bishops Williams and Bickersteth, and formed themselves into a *Nippon Sei-Ko-kwai* (Japan Church), framing for it a constitution and canons, and adopting "for the present" the English Prayer-Book and Articles. There were then 1300 Christians belonging to it. In seven years they had increased to over 6200.

But the American non-episcopalian Missions have done by far the largest work in Japan. The following analysis of the general statistics of the Protestant Missions for 1894 will at once show this. Thirty missionary societies are represented, viz. three English (C.M.S., S.P.G., and the Bishop's Mission), one Scotch (U.P.), three Canadian, one Swiss, and the remainder American. There were 625 missionaries, including wives: the American Board (Congregationalist) had 83, the American Presbyterian Board 59, the American Episcopal Methodists 58, the American Baptists 44. The Missions connected with the Anglican Communion stand as follows:—C.M.S. 77; S.P.G. and Bishop Bickersteth's Mission, together, 28; American Episcopal Church, 33; Canadian Church (two Missions), 12; total, 150. The Native Christians are only partially reckoned under societies. Those attached in a sense to eight Presbyterian societies belong to "the United Church of Christ in Japan," and numbered about 10,000. Those similarly connected with the Episcopal societies belong to the *Nippon Sei-Ko-kwai* (Japan Church), and numbered 6257 adults. The American Board had 11,000, and the American Methodist Episcopal Church 4000. The total was 37,766 adults. The adult baptisms in 1894 numbered 3422; of these 508 were in connexion with the Anglican Church societies.

The Mission of the American Board (Congregationalist) is remarkable for its very interesting Christian College at Kioto, where hundreds of the cream of the Japanese youths have been educated, and where many have embraced Christianity. This College was founded by Dr. Joseph Neesima, one of the most remarkable of Japanese converts, and was carried on by him until his lamented death in 1890.

As in China, so in Japan, a prominent feature in recent developments is the extension of women's work. The Americans have largely used it, and the C.M.S. now has thirty single ladies in the field.

The relations between the several Missions have been, as a rule, most cordial and friendly, and in spite of national, denominational, and individual differences, substantial unity has prevailed, and, in some important matters of common interest, united action has been secured. This has been the case in the work of translating the Old and New

Bible Translation.

Testament Scriptures. A Committee for the translation of the New Testament, to "consist of one member from each Mission desirous of co-operating in this work," was appointed by a united conference of Protestant missionaries held at Yokohama in September, 1872, and arrangements were made for translating the Old Testament, by a similar but larger representative conference held in Tokio in 1878. The Committee met for joint work in June, 1874, and the revision of the last book of the translation was completed on November 3rd, 1879. The first editions of the several books were printed from wooden blocks, and published as they were prepared: St. Luke, the first joint production of the Committee having appeared in August, 1875, and several Epistles and the Revelation, the last portions, in April, 1880; and the completion of the work was celebrated by a united meeting for thanksgiving, held at Tokio on April 19th, which was attended by representatives of fourteen American and English Missionary Societies, and of the Japanese churches in the neighbourhood of the capital. In this great enterprise the first place of honour belongs to Dr. J. C. Hepburn, of the American Presbyterian Mission, by whom the greater portion of the draft translations were made, and to whose indefatigable labours the work owed its early completion. The translation of the Old Testament has since been completed. In this work the Rev. P. K. Fyson, C.M.S., took a leading part.

But other forms of Christianity are in the field, and have so far registered more converts, though their rate of increase during the past few years appears to have been considerably below that of the Protestant Churches. Thus in July, 1883, the converts of the Russo-Greek Church Missions were 8863, nearly 2000 more than the registered Church membership of the Protestant Missions at the close of the same year; whereas in 1893 they were only 21,239, or over 16,000 less than the body of Protestant Christians. The number of Roman Catholic converts in 1881 was 25,633, more than 22,000 being in the Island of Kiushiu, where thousands of the descendants of the Christians of the seventeenth century have been received into the Church. In 1893, they were 46,682. During the decade from 1882 to 1892 the rate of increase of Roman Catholics was 57 per cent., that of Greek Christians was 146 per cent., and that of Protestant Christians 612 per cent.

With such rivals in the field, will Protestant Christianity eventually commend itself to the national mind, or will the marvellous changes now in progress result in the adoption of a less pure form of Christianity—a mere name without life? But the future is in God's hands, and it is for us to recognize the duties and responsibilities of the present. It is the day of Japan's visitation.

STATISTICS, 1894.—C.M.S. JAPAN MISSION.

European Missionaries: Clergy, 23; Lay, 1; Wives, 21; Ladies, 30. Natives: Clergy, 8; Lay Agents, Male and Female, 114; Native Christian Adherents, 3201; Native Communicants, 1566. Schools, 10; Scholars, 394.

CHRONOLOGICAL TABLE.

1549.—Francis Xavier visited Japan.
1579.—Converts to Romanism numbered 150,000, and churches 201.
1637.—Decree of Suppression against Jesuits.
1637.—Christianity banished.
1637—1853.—Japan closed to Europeans.
1853.—Arrival of American squadron under Commodore Perry.
1858.—First Treaties signed.
1859.—American Missions begun.
1859.—Rev. G. Ensor, first C.M.S. missionary to Japan, began work at Nagasaki.
1872.—Great national development.
1873.—Anti-Christian edicts withdrawn.
S.F.G. Mission begun.
1873-4.—New C.M.S. stations opened, viz. Osaka, Tokio, Hakodate.

1879.—Mission to Ainu Aborigines begun.
1880.—Translation of the Bible completed.
1883.—Consecration of Bishop Poole.
1884.—Osaka Divinity School opened.
1885.—Death of Bishop Poole.
1886.—Consecration of Bishop E. Bickersteth.
1887.—Establishment of the "Japan Church."
1889.—Tokushima, Kumamoto, and Fukuoka occupied.
1890.—Bishop Poole Memorial Girls' School opened.
Gifu taken up as a C.M.S. station.
1891.—Fukuyama and Matsuyama occupied.
Bishop of Exeter visited Japan.
1892.—Sapporo occupied.
1894.—Consecration of Bishop Frington.
1915.—War between China and Japan.

THE NEW ZEALAND MISSION.

NEW ZEALAND forms the southernmost portion of a disrupted fragment of one of the four great ribs of the world, extending from Japan to New

Physical Features. Zealand; the other three extending, one from the Asiatic continent along the entire length of Australia, another along the western sides of Africa and Europe; while the last comprises the entire western coasts of North and South America. It consists of two large islands, the North and the South, and a smaller one called Stewart's Island, lying at the southern extremity. These three islands have a total length of 1100 miles, and a breadth varying from 46 to 150 miles—nearly equalling in area Great Britain and Ireland. Of volcanic origin, the mountain-ranges run down nearly the whole length of the two islands, culminating in the North Island in an elevation of about 9000 feet, and in the South Island, in Mount Cook, of about 12,000 feet. The group is separated from Australia by some 1000 miles of ocean, as clear of islands as the Atlantic between Ireland and America. The coast-line of the entire group is 3000 miles. Its harbours are numerous and fine, equal in some cases to any in the world. The climate, from geographical and physical conditions, is necessarily varied, but always salubrious. The extremes of daily temperature vary throughout the year only by an average of 20°. The atmosphere is drier and more elastic than that of England. The soil is in many parts intensely deep and rich. The three characteristic features are—forests, ferns, and grassy plains. Gold has been discovered in many districts; in Taranaki there is a rich iron ore; coal is widely distributed throughout the group; and copper has been met with in some localities.

The total population of these islands was found by the census of 1891 to be 626,658, of which the native section was 41,993, chiefly found in the North Island.

A claim has been set up for the discovery of these islands by Paulnier in 1503, and by Juan Fernandez in 1576; but it is thought to be more probable

Discovery. that the one reached the Philippine Isles, and the other possibly Tabiti. The Dutch voyager, Tasman, in 1642, though he never landed, being deterred by the savage appearance of the Natives, was the true discoverer, and gave the islands their present name. They were however utterly forgotten, until rediscovered in 1769 by Captain Cook.

For the purposes of this Atlas we have to do with the Northern Island, in which almost the whole Maori race is found, and in which the Society's work has been carried on.

The inhabitants of this island, as evinced alike by their mythology and their language, are manifestly an ancient as well as a mixed race. They have in their language many roots, which are found in Asiatic as well as Polynesian tongues, and some affinities even with those of Europe. Many of their customs resemble those alluded to in Scripture as being common in Israel. According to their own traditions, their ancestors originally came from the islands of Hawaiki, Matatera, and Wairota, lying to the east, and they landed at Waiapu, on the east coast. They were not then cannibals; and to this day they retain memories of neighbours in their original lands who rode upon beasts, and had other signs among them of something approaching to civilization. Their cannibalism is believed originally to have sprung from their want of food.

Their religion contained within its traditions strange distorted elements of truth, such as the origin of mankind from one pair, the introduction of death into the world through the deceptions of their great champion hero, Maui, and a legend of something like the Deluge. But its main characteristic was the worship, if it could be so called, of *atuas*, or

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malignant spirits, including those of their departed ancestors, the constant object of which was "to pacify, to vanquish, and to disarm them." Hence their endless *karakias*, or charms and incantations. They had *ariki*s, or chief-priests (but no hereditary priesthood), everything connected with whom was *tapu*, or sacred. The ordinance of *tapu* is perhaps the most marked feature in this system. The word *tapu* (taboo) is said to mean "sacred," and hence "forbidden." Thus, Mr. Shortland writes, "That if anything *tapu* comes into contact with food, or with any vessel or place where food is ordinarily kept, such food must not afterwards be eaten by any one, and such vessel or place must no longer be devoted to ordinary uses," and this had an especial force in the case of the *ariki*, whose sacredness bordered on divinity. It was supposed that something of a spiritual divine essence was communicated to whatever the chief first touched; and hence to eat what the *ariki* had handled implied the partaking in some measure of the sacred essence of the *atua*. Such a system of necessity invested the *ariki* with an almost supernatural power for good or for evil.* The New Zealander certainly believed in a future life of retribution, and thought of the Northern Cape Reinga as the leaping-place, from which the spirits of the departed leapt into the other world. Religion, as a whole, to him was "debased into a hopeless, loveless dread of physical suffering and disaster." He was "without hope and without God in the world."

The Apostle of New Zealand was Samuel Marsden, who, in 1794, had gone out as chaplain of a penal settlement at Paramatta, near Sydney, in Australia. In 1800, Captain King, the Governor, anxious to introduce useful industries among the convicts, obtained two New Zealand Natives, named Toki and Hura, from the North Cape as teachers, to show the prisoners at Norfolk Island the way of working flax. It was here that Mr. Marsden met with them, and he was so struck with their intelligence that from that hour his heart was set upon using every effort to raise the race to which they belonged from their sad condition of savagery and debasement. From so small and apparently unimportant a circumstance sprang the conversion of the Maori people, of which the eminent theologian, Karl J. Nitzsch, has said, "Without a miracle such an establishment of culture is impossible," and the eminent Professor of Geography, Karl Ritter, that it is "a true miracle of our day." In 1807, Mr. Marsden having had his special attention to the subject once more aroused by his acquaintance with a chief named Tippiabee, who had worked his way in a trading-vessel from his own country to Port Jackson (Sydney), accompanied Governor King to England, and laid the case of New Zealand before the Church Missionary Society. In 1809 the Society decided to undertake the Mission, and sent out, with Marsden, two mechanics, William Hall and John King. It was Marsden's opinion that "nothing could pave the way for the introduction of the Gospel but civilization;" and the Society at first adopted that principle, while avowing that the spread of the Gospel was the one object of the Mission. They sailed in the *Ann*, Aug. 25th, 1809; and in the same ship they found a young Maori chief named Ruatara, who had found his way to England under strange circumstances, and who proved of great service. But five years elapsed before they were able to land in New Zealand. The "massacre of the *Boyd*" had taken place just before the arrival of the party at Sydney. The crew of that vessel had been killed and eaten by the Maoris, and no captain now dared to take his ship to New Zealand. At length, in 1813, Ruatara found a passage, and returned to his people alone, and he soon sent back word that the missionaries could safely come. In 1814, Marsden purchased the brig *Active*, and sent by her, on a preliminary visit, Hall and Kendall (another agent sent from England). Their report

* They who would master this deeply interesting subject, of which we can give only a meagre outline, may find ample materials in Shortland's *Traditions of the New Zealanders* and Taylor's *Iki a Maui*.

was favourable, and Marsden himself then embarked at Sydney in the *Active*, with Hall, King, Kendall, and their families, and landed in New Zealand on December 18th, at Whangaroa. Thence they went on to the Bay of Islands, and there, on Christmas Day, Marsden preached the first Christian sermon in New Zealand, on Luke ii. 10, "Behold, I bring you good tidings of great joy."

In 1820 two native chiefs, Hongi and Waikato, visited England; and as they resided for a few months at Cambridge, Professor Lee was enabled to fix the orthography and grammar of the Maori tongue. But **Small beginnings.** the result of this visit was not good. Hongi turned all the presents he received into guns and powder, and on his return to New Zealand waged savage wars with his neighbours. The dangers and privations which the missionaries had suffered from the first were much aggravated, and although other mechanics joined them, no progress seemed to be made. But the trials were partly due to the misconduct of some of the agents themselves, and the Committee had the painful task of disconnecting some. Thus the early history of the New Zealand Mission was not unlike that of the Tahiti Mission, as described in "The Night of Toil." The Committee, and Marsden, learned by hard experience that the arts of civilization had little influence in making a way for the Gospel, and in 1822 a decided policy of direct evangelization was enunciated. In that year, the Rev. Henry Williams (afterwards Archdeacon) was sent out, and in 1825, his brother, the Rev. William Williams (afterwards Bishop of Waiapu); and these two devoted men brought a new spirit into the New Zealand Mission. Other faithful men went about that period, notably George Clarke, R. Davis, W. G. Puckey, J. Hamlin, C. Baker; and a little later, A. N. Brown (afterwards Archdeacon), T. Chapman, and J. Matthews (who died in 1895).

In 1825, after eleven years' labour, the first conversion took place, that of a chief of some rank—Rangi, who was baptized by Henry Williams, receiving the name of Christian. In the course of the following year the native hearers had so increased that a church had to be erected, while the occasional gleam of a hopeful case came to cheer the missionaries. There did not seem then, however, much prospect of the Gospel spreading to the neighbouring tribes. About the close of 1827 a few selections from the Bible were printed, and many of the Natives at the Mission station were invited to meet together for prayer and reading of the Scriptures. At this time

Signs of advance. Hongi, who had, despite his savage wars and cruelties, always favoured the missionaries, died, and serious troubles seemed

likely to ensue, but the influence of the missionaries was greatly increased by their success on two occasions in healing ruptures among the Natives. The stations of the Society had hitherto been on the coast of the Bay of Islands; in the early part of 1830 an important station was opened at Waimate, about ten miles inland. In this year, also, a further selection from the Scriptures was printed. In 1831 Tauranga and Rotorua were visited, with a view to carrying the Gospel southward, but the region was too disturbed to admit of Missions being founded. On June 30th of that year, after seventeen years' work, thirty persons had been baptized, of whom twenty were adults. Great earnestness was now exhibited at all the Mission stations, the senior baptized natives helping in the instruction of inquirers. It was noticed also that many old superstitious observances were breaking down; and a few of the Natives were now admitted to the Lord's Supper. In 1833 a third book of translations was printed, which was diligently studied, and in the region of the Bay of Islands the Gospel was bringing about an outward change. The time seemed now to have arrived when a forward movement in all directions was called for. At the end of 1832 a party of missionaries proceeded to explore the northerly part of the island. A Mission station was fixed upon at Kaitia, which was not,

however, occupied until 1834. In 1833 a fresh station was opened at Puriri, on the river Thames. Waiaapu and its neighbourhood were explored with the object of taking the Gospel there at some future time; and the Tauranga district, on the Bay of Plenty, was also selected for occupation. Meanwhile, at the Bay of Islands, bright lives and happy deaths gladdened the workers' hearts. In fact, at this time so many were the professors that the missionaries had to proceed with much caution, fearing the motives which impelled them. The year 1836 was marked by the publication of the whole New Testament, 5000 copies of which were soon in circulation. In 1837 Marsden paid his seventh and last visit to New Zealand. In 1807 he had merely entertained a hope that the New Zealanders might have the Gospel; on his first visit, in 1814, he had preached the first Gospel sermon on the Island; on his fourth visit, in 1823, he had seen a glimmer of light; in 1830 civil war was going on, but the light was brighter; but in 1837 he was permitted to see a large body of Christians in every place he visited. In the following year he died at Sydney.

It was in this field, so hopeful for harvest, that the enemy sowed his tares. A Roman Catholic Bishop and two priests landed at Hokianga, the Wesleyan station. Their easy discipline, which allowed polygamy, tattooing, heathenish dances, and various kinds of work on the Sabbath, drew a vast number of ready followers; but the novelty soon wore off, and by degrees these joined the existing Christian community.

Native agency now (1838) began to be largely used, especially at Waiaapu, where no missionary was available. The year 1839 witnessed a wonderful revival; and large numbers were received into the Church. The circulation of the New Testament, and subsequently of a portion of the Prayer-book, greatly stimulated the work. In this decade some excellent missionaries joined the Mission, B. Y. Ashwell, R. Maunsell (afterwards Archdeacon), R. Taylor (author of important works on the country and people), O. Hadfield (afterwards Bishop of Wellington and Primate of New Zealand), and R. Burrows (afterwards Secretary, and still surviving, 1896). The year 1839 witnessed two important moves forward. Mr. Hadfield went to Cook's Straits, in the south of the island, and settled at Otaki. It was there that the Gospel had been carried by a slave, Ripabau, with such success that when the first settlers brought by the New Zealand Company arrived at Wellington in 1840, they found the Natives professing Christians, although they had had no missionary among them. At the same time, William Williams went to the East Coast, and opened a station at Poverty Bay. Both these devoted men afterwards became Bishops in the districts respectively thus simultaneously entered by them.

The success of the Missions, the Church of England and the Wesleyan, in promoting peace and order among the Maoris, had by this time attracted numerous colonists to New Zealand, many of whom behaved so badly that it became evident that the only way to save the Islands annexed. Maori race was to annex the Islands to the British Empire and introduce a settled government. The natives were with some difficulty persuaded to surrender the sovereignty to the Queen, but on the clear condition that their lands would not be alienated, 512 chiefs eventually signed the Treaty of Waitangi, and in May, 1840, the first Governor, Captain Hobson, publicly proclaimed New Zealand a British Colony. Then commenced the mighty stream of colonization, with its attendant good and evil. The first result of an established Government was an increase in the profession of Christianity, no less than 30,000 persons, besides the Wesleyan congregations, attending public worship. With this ripening harvest came the tares of renewed efforts on the part of the Romish priests, and the tares also of the evils incident to civilization and to the inconsistent lives of

settlers; and very quickly the seeds were sown of prolonged and bitter wars, grievous apostasies, and deep distress to all who cared for the highest welfare of the Maori race. But while yet all looked prosperous and hopeful, the Bishopric of New Zealand was founded.

For more than twenty years after the establishment of the Mission there was no Bishop to supervise it nearer than Calcutta. But in 1836, the

Episcopal oversight.

Bishopric of Australia (now Sydney) was founded; and in the following year the Committee, "with a view to acquire for the Mission such an exercise of the Episcopal functions as the nature of the case would admit," asked the first Bishop, Dr. Broughton, to visit New Zealand, and this despite the doubts which at that time existed as to the exercise of episcopal powers outside the Queen's dominions. In December, 1838, he did visit the older part of the Mission and held ordinations and confirmations. An epidemic of virulent influenza interfered much with the proceedings; only forty Maori candidates, selected from among the now rapidly increasing number of converts, being presented to him; and in a valuable letter addressed to the Society he wrote, "At every station which I personally visited, the converts were so numerous as to bear a very visible and considerable proportion to the entire population; and I had sufficient testimony to convince me that the same state of things prevailed at other places which it was not in my power to reach." He expressed an opinion that a Bishopric should be established in New Zealand; to which opinion the Committee gave their full concurrence; but at that time there was no way of obtaining the consecration of a Bishop for foreign countries. The proclamation of British sovereignty over the Islands in 1840 obviated that difficulty; the establishment of the Colonial Bishoprics Fund in 1841 gave an impetus to the project; the C.M.S. undertook to contribute 600*l.* a year to the episcopal stipend; and on October 17th, 1841, George Augustus Selwyn was consecrated first Bishop of New Zealand. The effect produced on Bishop Selwyn's mind by

Bishop Selwyn.

what he found in his new diocese is shown by his own words in a sermon preached a few months after landing: "We see here a whole nation of Pagans converted to the faith. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God." At his first confirmation 325 Maori candidates were presented; "and," he wrote, "a more orderly and, I hope, more impressive ceremony could not have been conducted in any church in England." In the three years and a half that had elapsed between Bishop Broughton's visit and Bishop Selwyn's arrival the progress of the Mission had been extraordinary. The natives under regular Christian instruction were (as above stated) estimated at nearly 30,000, and over 2000 had been already baptized.

Progress at this time was most marked in the eastern and southern districts. The eastern coast from Cape Waiapu southwards was rapidly

The faithfulness of the Maori Church.

becoming wholly Christian under William Williams, the converts being numbered by thousands. In the south-west, valuable work was being done by Hadfield at Otaki and by R. Taylor on the Wanganui River. In Mr. Taylor's district it was the custom for all the Christians to assemble at Christmas (the New Zealand midsummer) for special services of praise and communion. At the gathering of 1846, two Christian chiefs offered to go and preach the Gospel to a hostile and still heathen tribe. They were sent forth with the prayers of their brethren, but were cruelly murdered immediately on their arrival. At the annual gathering of 1848, the faithfulness of the Maori Church was seen in sad and striking contrast with the irreligion of the English troops and colonists. On Christmas Day itself, 700 of the latter came together for some horse-races. They were surprised to see so few Natives present. The reason was that 2000 of them were at public worship, and 710 partook of the Holy Communion. At the English church the same day, the number of communicants was fifteen.

The rapid growth of the new colony was resulting in the inevitable conflict of races, and the continual disputes about the sale and possession of land led to prolonged and bitter struggles. The first Maori War. The rights of the natives, secured to them by the Treaty of Waitangi, were utterly disregarded by many of the settlers; and unprincipled men, who disliked the new régime with its law and order, fostered the growing disaffection among the chiefs. The missionaries were frequently employed by the Government to mediate, and their influence was ungrudgingly used to calm the minds of the Maoris; but the aggressions of the less reputable settlers continued, and, at length, in 1845, the first war broke out, Hone (John) Heke, a baptized chief, cutting down the British flagstaff at Kororareka. The way, however, in which the Maoris waged war witnessed to the immense changes wrought by the Mission. Chivalry, forbearance, generosity, were again and again manifested by them; and they almost invariably treated the missionaries and their families well, knowing them to be their true friends, which, however, made the missionaries very unpopular with the colonists. And at this time the Society was greatly troubled by a prolonged controversy regarding lands which in the earlier days had been sold by the Natives to the missionaries. The latter had been permitted to purchase land, not only for the Mission, but for the future support of their families; New Zealand being not, like India and Africa, a place of temporary (however long) residence, but the permanent home of those who were sent out, and of their children. The missionaries had acted honourably in giving the full value of the lands at the time of purchase; but this value was supposed to have risen greatly as colonization increased, and the colonists complained of having been forestalled. The questions proved to be very complicated, and the Society was obliged reluctantly to make stricter regulations. This had the painful result of separating from it two or three valued missionaries, notably Archdeacon Henry Williams; but a year or two later he was restored, and then remained one of the staff until his death in 1867. It should be added that in many cases the lands in question have proved to be, not of greater, but of less value than was originally given for them.

A large part of Bishop Selwyn's work consisted necessarily in providing church ordinances for the colonists who were now pouring in, especially into the Southern Island; and in establishing a church organization. Moreover, from 1847 onwards, the Melanesian Mission occupied much of his attention. But the Maori portion of his flock held no secondary place in his affections, and his untiring energy in travelling over the country to the remotest stations was the admiration of all. His generous spirit was, however, somewhat fettered by ecclesiastical theories brought from England; and this led him to apply the standard of scholarship which prevailed at home for the ministerial office to the very different circumstances of the large and increasing, but widely scattered Maori congregations. Both English lay catechists who had been greatly blessed in the Mission, and promising Maori evangelists, sought ordination in vain; and many Christian communities remained without due pastoral care, and were left for months together without the administration of the Lord's Supper, despite the entreaties of the Society. Selwyn was ten years in his diocese before admitting a single English deacon to priest's orders; thirteen years before ordaining the first Maori deacon; twenty-four years before giving a Maori priest's orders. On the other hand, he generously recognized the services of the missionaries who had gone out ordained from England, and conferred distinctions upon them without stint. Henry and William Williams, A. N. Brown, O. Hadfield, and R. Maunsell, became Archdeacons at different periods, and through Selwyn's influence W. Williams and Hadfield were ultimately raised to the Episcopate. The Mission failed to obtain the full benefits which had been anticipated from the establishment of the Bishopric; but the Bishop himself, as a man, justly commanded the respect and affection of all.

In 1858-9 two new sees were founded in the Northern Island, Wellington and Waipatu. (In the Southern Island, the see of Christchurch had been The Diocese already founded; Nelson was established at this same time, of Welling- and Dunedin afterwards.) To the Bishopric of Waipatu, William Williams, the apostle of the East Coast, was nominated, and the C.M.S. found the stipend. An English clergyman (C. J. Abraham) became first Bishop of Wellington.* The establishment of the see of Waipatu led to an immediate increase in the number of Maori clergy; and when Bishop Selwyn left New Zealand in 1858 the two had become seventeen, nine ordained by him and eight by Bishop Williams. Moreover, Waipatu having at first an almost exclusively native population, the proceedings at the earlier meetings of its Diocesan Synod were conducted in the Maori language.

About 1853 arose the "king movement," the Maoris proposing to elect one of their chiefs king for the central and still uncolonized districts of the Island, not as against the British Crown, but as against the lawless proceedings of the settlers. In 1858 a king was actually chosen, and a sort of government instituted. But the land disputes went on, and in 1860 the frequent conflicts culminated in open war, which lasted some years. The effects were most disastrous. The minds of the majority of the Maoris were now thoroughly alienated, and turned even against the missionaries. Their disaffection was much fostered by the French Roman Catholic priests, who pointed out that they had come as religious teachers only, while the English missionaries had been followed by English settlers and the English rule. Several interior stations had to be abandoned; and large numbers of Natives professing Christianity fell away.

The Hau-hau superstition. Then arose the strange Hau-hau † superstition, called *Pai Marire* ("peaceful and happy"). It was described as "the counterpart of kingism, embracing beside everything that is subversive of true morality." In the course of the war, in 1864, Captain Lloyd, of the 57th Regiment, fell into an ambuscade and was killed by a party of Maoris, who then cast off all profession of Christianity and returned to their barbarism. They drank his blood, and, having cured his head in the old native fashion, carried it about with them as a banner under which a crusade against the Pakeha (English) might be preached. This was done under the direction of a Native called Te-Ua, who made himself the *ariki*, and professed to be inspired by the angel Gabriel. But the actual leaders of the party were Patara, formerly a Waikato man, but then well known in Wellington as a man of the worst character, and Kereopa, a Maketu man, formerly a native policeman at Auckland, who posed as their prophet. Among the articles of the new creed were,—The protection of the Angel Gabriel and the Virgin Mary; the Scriptures to be burned; no Sabbath to be observed; promiscuous intercourse without marriage allowed. The result was a fearful defection of the Natives from the faith, and sad excesses were committed by them. For awhile the very existence of the Church was threatened. One missionary's life was sacrificed. In 1865, the Rev. C.

* Octavius Hadfield, the C.M.S. missionary in the country that became the Diocese of Wellington, was to have been the first Bishop. He had previously, in 1856, when it was first proposed to divide New Zealand into two dioceses, been nominated by Bishop Selwyn to the new see for the Southern Island, afterwards called Christchurch, but had declined it. In the following year it was proposed to make a third diocese, "Wellington and Nelson," containing the southern part of the Northern Island, and the northern part of the Southern Island; and again Hadfield was nominated. But this project fell through; and in 1859 the two separate dioceses of Wellington and Nelson (as well as Waipatu) were established, and Hadfield was elected by the clergy and laity of Wellington to be their first Bishop. Again he declined the honour; but (as mentioned further on) he succeeded Bishop Abraham some years later.

† Hau-hau is supposed to be derived from the resemblance of the noise made by the devotees of the superstition to the barking of dogs.

Völkner, returning to Opotiki all unconscious of the danger, was seized, subjected to a mock trial, and cruelly put to death. He died the death of a Christian hero, forgiving his murderers ere the deed was done. Kereopa, the leader of the murderers, was captured five years afterwards, and hanged. He confessed his crime, and was believed to die penitent and trusting in Christ.

Yet amid all these troubles, some thousands of Maori Christians remained loyal to the Queen and faithful to the Church, notwithstanding the natural and laudable race-feeling that led many of them to sympathize more or less with their insurgent countrymen, knowing the wrongs they had suffered. The Maori clergy were foremost in their efforts to save their people from apostasy; and it was by bands of Christian Maoris that the Hau-haus, both on the East Coast and on the Wanganui River, were repulsed and overthrown. On the Wanganui, the loyal native force was commanded by a celebrated Christian chief named Hipango or John Williams, who had been in England with the Rev. R. Taylor. In the moment of victory he fell mortally wounded (February 23rd, 1865); and his funeral, three days after, was attended by all the English civil and military authorities of the district. The most influential chief among the "king party," who was known as Tamahana (i.e. Thompson), the "king maker," withdrew from the rebels,

Peace restored.

and died in 1866, professing his faith in Christ, and exhorting his followers to peaceful and law-abiding conduct. It was not, however, till 1870 that petty intermittent warfare came to an end; and the long struggles left bitter antipathies between the contending races. Hau-hauism still remained the "religion" of thousands of Maoris; drunkenness began to prevail; and except in the extreme north, the aspect was for many years most disheartening. The missionaries, however, although reduced in number by death and the cessation of reinforcements, faithfully laboured on. Even the inmost recesses of the country, where disaffection still reigned, were visited from time to time, the Waikato district by the Rev. B. Y. Ashwell, the Taupo district by the Rev. T. S. Grace (who had been a prisoner with Völkner, but was spared); and the Rotorua district by the Rev. G. Maunsell; while old veterans like Matthews and Puckey still lived in the midst of the people in the far north (where the war had not prevailed), and the Maori clergy, increasing in number year by year, ministered to quiet and loyal Maori congregations in the less disturbed districts.

In 1868, Bishop Selwyn was appointed to the see of Lichfield. He left the Colonial Church organized on what has proved a satisfactory basis upon the whole. He left the Native Church in the darkness of its darkest hour; but he never lost faith in his Maori flock, and on his death-bed, in 1878, referring to the wandering sheep, he murmured, "They will all come back." He was succeeded by Dr. Cowie, who took the title of Bishop of Auckland, the original diocese of New Zealand having been so much sub-divided. In 1870, Bishop Abraham resigned the see of Wellington, and was succeeded by the highly-esteemed missionary who had been the first to carry the Gospel to the southern districts, Octavius Hadfield. In 1876, after exactly fifty years' incessant labours in New Zealand, Bishop Williams resigned the see of Waiapu; and he died in 1878, a few months after the Synod of the Diocese (in 1877) had elected as his successor the Rev. E. C. Stuart, formerly C.M.S. missionary in North India and Secretary at Calcutta, who had removed to New Zealand on account of health. In 1893 Bishops Hadfield and Stuart both retired, the former on the ground of old age, after an episcopate of twenty-three years (having also been Primate of New Zealand since 1890), and a previous missionary service of thirty-two years; the latter in order that he might spend his last years as a missionary in Mohammedan Persia (see *supra*, page 80). The Rev. F. Wallis was appointed to the see of Wellington, and Archdeacon W. L. Williams, son of the late Bishop Williams, was elected by the Synod of

Waiapu to preside over that diocese. Under Bishops Cowie, Hadfield, and Stuart the Native ministry largely developed. Since 1868, forty-two Maoris have been ordained, making fifty-nine altogether; and only in one case has a Maori clergyman proved unworthy of the sacred office. No more striking evidence could be adduced of the blessing which, in the midst of many trials and disappointments, has rested on the Mission. The names of early missionaries are still perpetuated in high offices in the Church. Two Archdeacons are held by sons of departed veterans, and themselves also are C.M.S. missionaries: Archdeacon E. B. Clarke is a son of Mr. George Clarke; and Archdeacon S. Williams, of Archdeacon Henry Williams.

Gradual improvement has marked the last fifteen years. A few thousand Maoris still hold aloof from the Church, some of them the remnant of the "king" party, and some the followers of a misguided leader, **Recent** Te Whiti; yet all these together are a small minority of **progress.** the Natives. The majority are loyal both to the Queen and to the Church, and live quietly in their own villages, with their own churches and schools, and pastors and lay-readers and schoolmasters. The temperance movement has had remarkable success among them. The following statistics (for 1886) are given by Dean Jacobs in his History of the Church in New Zealand:—

	Diocese of Auckland.	Diocese of Waiapu.	Diocese of Wellington.	Total.
Maori population	18,872	16,269	4,435	39,576
Number of Baptized (Church of England)	6,025	8,816	3,400	18,241
Communicants	1,270	740	552	2,562
English Clergy ministering to Natives	4	2	2	12
Native Clergy	13	10	4	27
Native Voluntary Agents	151	188	41	380
Native Church Contributions	£534	£318	£618	£1,470

These figures do not include Wesleyans or Roman Catholics, each of whom have some thousands of adherents. The census of 1891 showed the Maori population to be 41,993; so apparently the fearful diminution of the race has been arrested by the quieter, healthier, and more temperate habits prevalent of late years.

In the South Island there are about 2000 Maoris; and in the Diocese of Christchurch there is a locally supported Mission to them, worked by the Rev. J. W. Stack, son of an early C.M.S. missionary, and by a Maori deacon.

An important institution in New Zealand is that of Native Church Boards, which were set on foot in 1868 on a plan devised by Sir W. Martin, **Native** who was Chief Justice of the Colony for many years, and a true **Church** friend of the Maori race. These Boards are subordinate to the **Boards.** Diocesan Synods; but they enable the Maori clergy and lay delegates to meet and discuss their own church affairs, and have proved most useful in uniting the Christian congregations together and maintaining an interest in the common weal.

There are three important educational institutions in connexion with the Maori section of the Church, viz. (1) The Training College at Gisborne, under the superintendence of the Rev. H. W. Williams, son of **Educational** the present Bishop of Waiapu, which has trained and sent forth **Institutions.** several well qualified Maori pastors and teachers; (2) The Native College at Te Aute, under the management of Archdeacon S. Williams, which prepares Maori lads for the New Zealand University; (3) The Native Girls' School at Napier, superintended by the daughters of Bishop Williams.

The direction of the New Zealand Mission is now in the hands of a

Mission Board, established by the Society in 1832, consisting of the three Bishops of the Northern Island, three C.M.S. missionaries, and three laymen. Prior to this, the Rev. R. Burrows, who went out in 1839, was for many years Secretary of the Mission, in which capacity he did valuable service, especially in the difficult and often thankless work of managing the Society's lands. These lands were acquired for the most part in early days, long before the Colony was formed; and the rents produce nearly 1000*l.* a year, which sum is administered by the Board as part of its available funds. The Society maintains its old missionaries (now six in number, one of whom is retired and one honorary), and also gives the Board a grant from its General Fund which (subject to certain conditions) decreases annually. When it has finally ceased, and arrangements are made for the transfer of the lands, the Society's work in New Zealand will be at an end.

The British Colony of New Zealand, dating (as above) from 1840, is prosperous and growing. The white population in 1891 was 626,658, making with the Maoris 668,651. Auckland (51,000), Wellington (33,000), Christchurch (48,000), and Dunedin (46,000), are fine cities.

In 1892 Mr. Eugene Stock, the Society's Editorial Secretary, and the late Rev. R. W. Stewart (see *supra*, p. 188), one of the Society's China missionaries, visited New Zealand in the course of a tour to the Australasian Colonies, with the object of exciting a deeper interest among the colonists in the work of evangelizing the world, and for the purpose of consulting about plans to enable men and women whose hearts God had touched, or might touch, to go out into the Mission-field. A result of their visit was the formation of C.M.S. Associations in New South Wales, and Victoria, and New Zealand, which have already (1895) sent nineteen missionaries to the Society's Missions in Africa, Persia, India, Ceylon, China, and Japan, &c. The New Zealand Church gives, however, its largest support to the Melanesian Mission, started by Bishops Selwyn and Patteson, which is in direct connexion with it, the Diocese of Melanesia being one of the seven forming the ecclesiastical Province of New Zealand.

STATISTICS, 1894.—C.M.S. NEW ZEALAND MISSION.

European Missionaries: Clergy, 14; Wives, 5; Natives: Clergy, 33; Lay Agents, Male, 326; Native Christian Adherents, 17,302; Native Communicants, 2550. Schools, 2; Scholars, 13.

CHRONOLOGICAL TABLE.

1642.—Discovery and naming of the islands by Tasman, a Dutch voyager.
1740.—Rediscovery of islands by Captain Cook.
1807.—Samuel Marsden, "the Apostle of New Zealand," appealed to C.M.S.
1809.—The C.M.S. responded to his request, and with him sent out two mechanics, Wm. Hall and John King, but their landing was delayed.
1814.—Missionaries (Marsden, Hall, King, and Kendall) permitted to land.
1820.—Two chiefs—Hongi and Waikato—visited England.
1822.—Rev. Henry Williams (afterwards Archdeacon) sent out.
1825.—Rev. William Williams (afterwards Bishop of Waiapu) sent out.
First conversion, Rangai, a chief of some rank.
1830.—First inland station opened.
1836.—The whole of the New Testament translated and published.
1837.—Marsden's last visit to New Zealand.
1838.—Marsden died at Sydney.
1839.—Rev. O. Hadfield settled at Otaki, and Rev. W. Williams at Poverty Bay.
1840.—New Zealand proclaimed a British Colony.
1841.—George Augustus Selwyn consecrated first Bishop of New Zealand.
1845.—First Maori war.
1846.—Two Christian chiefs murdered by heathen tribes whom they tried to evangelize.

1833.—The "King Movement" set on foot.
1834-9.—The Sees of Wellington (to which Dr. Abraham was consecrated) and Waiapu (to which Dr. W. Williams was consecrated) founded.
1840.—The Land war, which devastated the country for some years.
1841.—Captain Lloyd killed by Maoris.
1845.—Rev. C. Volkner cruelly put to death.
1846.—Tamahana, the "King-maker," withdrew from rebels and died professing his faith in Christ.
1848.—Native Church Boards established.
Bishop Selwyn resigned; succeeded by Dr. Cowie, who took the title of Bishop of Auckland.
1870.—Peace restored.
Bishop Abraham resigned; Dr. Hadfield consecrated second Bishop of Wellington.
1876.—Bishop Williams resigned; succeeded by Dr. E. C. Stuart.
1882.—Mission Board established for the direction of the C.M.S. Mission.
1890.—Bishop Hadfield elected Primate of New Zealand.
1893.—Bishops Wellington and Stuart resigned.
1895.—Consecration of Bishop Williams to Waiapu.
Consecration of Bishop Williams to Wellington.

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DOMINION OF CANADA.

THE British Possessions occupy nearly one-half of the North American Continent, and embrace all that part of North America to the north of the United

The District Defined. States, with the exception of Alaska, which was purchased by the United States from Russia in 1867. The superficial area of this vast territory is three and a half millions of square miles. The

portions with which the Church Missionary Society is concerned are the civil provinces of Manitoba, Saskatchewan, Alberta, Assiniboia, and the North-West Territories and British Columbia (area, 341,305 square miles), reaching from 49° north latitude to the shores of the Arctic Sea, and from 72° to 141° of west longitude. Its stations stretch across the continent from east to west, from Rupert's House and Fort George on the eastern shore of James Bay, to Queen Charlotte's Islands, in the North Pacific Ocean; and from Fort Francis, situated in about 48° north latitude, to Herschel Island, in Mackenzie Bay. The Hudson's Bay Territories, as they used to be called, were first discovered by the ill-fated explorer whose name they bear in 1610, one hundred and eighteen years after the commonly-called discovery of the great American Continent by Columbus. In 1669 the Hudson's Bay Company obtained a charter from Charles II., granting them territorial rights, with a limited sovereignty, and a monopoly of trade over the country drained by the rivers which fall into Hudson's Bay. It was the connexion of King Charles's cousin, Prince Rupert, with this company, which originally gave the land the name of Rupert's Land. The later explorations of Mackenzie along the river named after him, and subsequently along the Peace River and across the Rocky Mountains, and Sir John Franklin's later operations, in 1826, upon the Arctic coast, further revealed this new world to Europe, and extended the field of operations of the Company. In 1811 the Earl of Selkirk formed an agricultural colony on the banks of the Red River, which has since grown into the important British province of Manitoba, with the city of Winnipeg as its capital. In 1869 the Hudson's Bay Company ceded their territorial rights to the Crown, and the whole of their vast territory was merged in the "Dominion of Canada."

The eight dioceses of Rupert's Land, Moosonee, Qu'Appelle, Saskatchewan, Calgary, Athabasca, Mackenzie River, and Selkirk are comprised in the civil provinces of Manitoba, Saskatchewan, Assiniboia, and Alberta, and in the North-West Territories, lying for the most part east of the Rocky Mountains. In British Columbia are the dioceses of Columbia, New Westminster, and Caledonia.

I. MISSIONS IN THE ECCLESIASTICAL PROVINCE OF RUPERT'S LAND.

(Formerly called the "North-West America Mission.")

The Red Indians in the Dominion number 35,000 in Canada Proper, 52,000 in Manitoba and the North-West, and 35,000 in British Columbia.

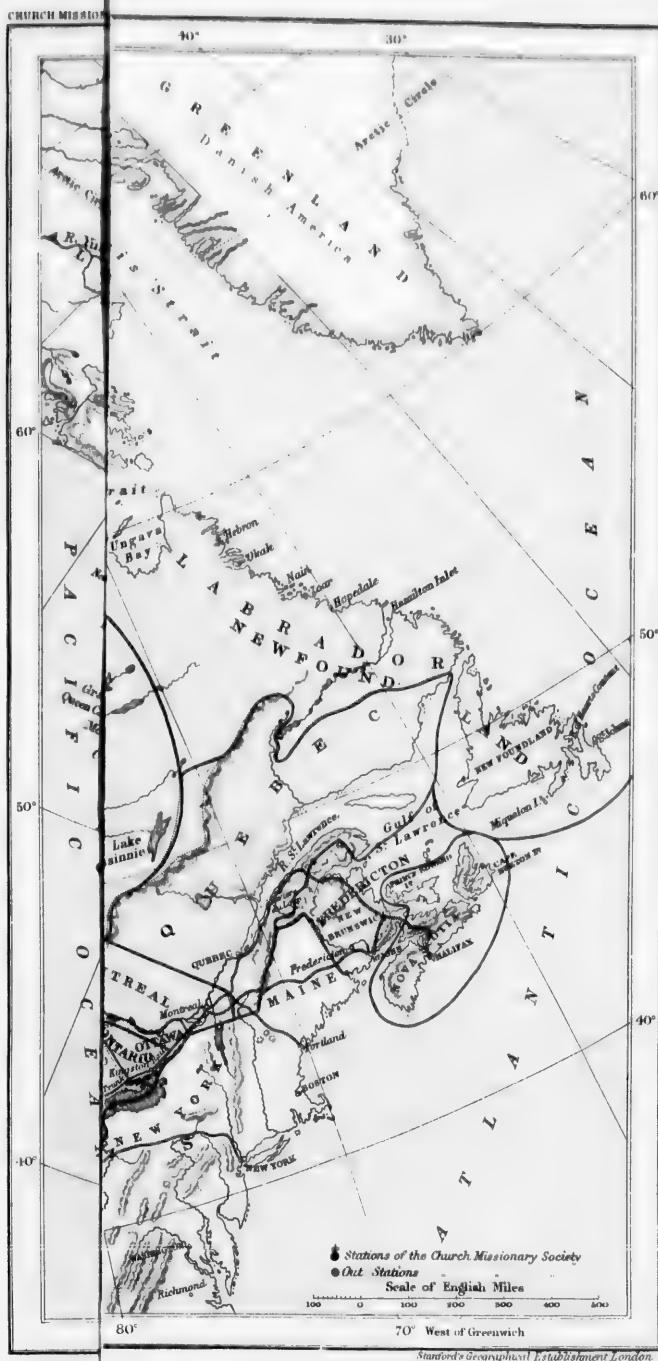
The Red Indians. About 75,000 of these are now settled on lands reserved for them by the Government. This aboriginal population consists of the remnants of the various tribes that formerly occupied the country. Partly by their own fearful heathen habits and intestinal wars, but mainly by the introduction, in later times, of evil habits and diseases by nominal Christians, these tribes were reduced to the mere shell of their former greatness; though in some parts they seem to be now increasing, or at least holding their own, in the Dominion. Manifestly these tribes, with their many sub-divisions, though speaking different languages and dialects of those languages, are yet "characterized by the same general affinities, and are fragmentary portions of one original whole." Independently of the half-breeds, they consist of Crees, Ojibbeways or Sotos, Chipewyans, and Tukudh. Their languages are described as "polysynthetic or agglutinative,

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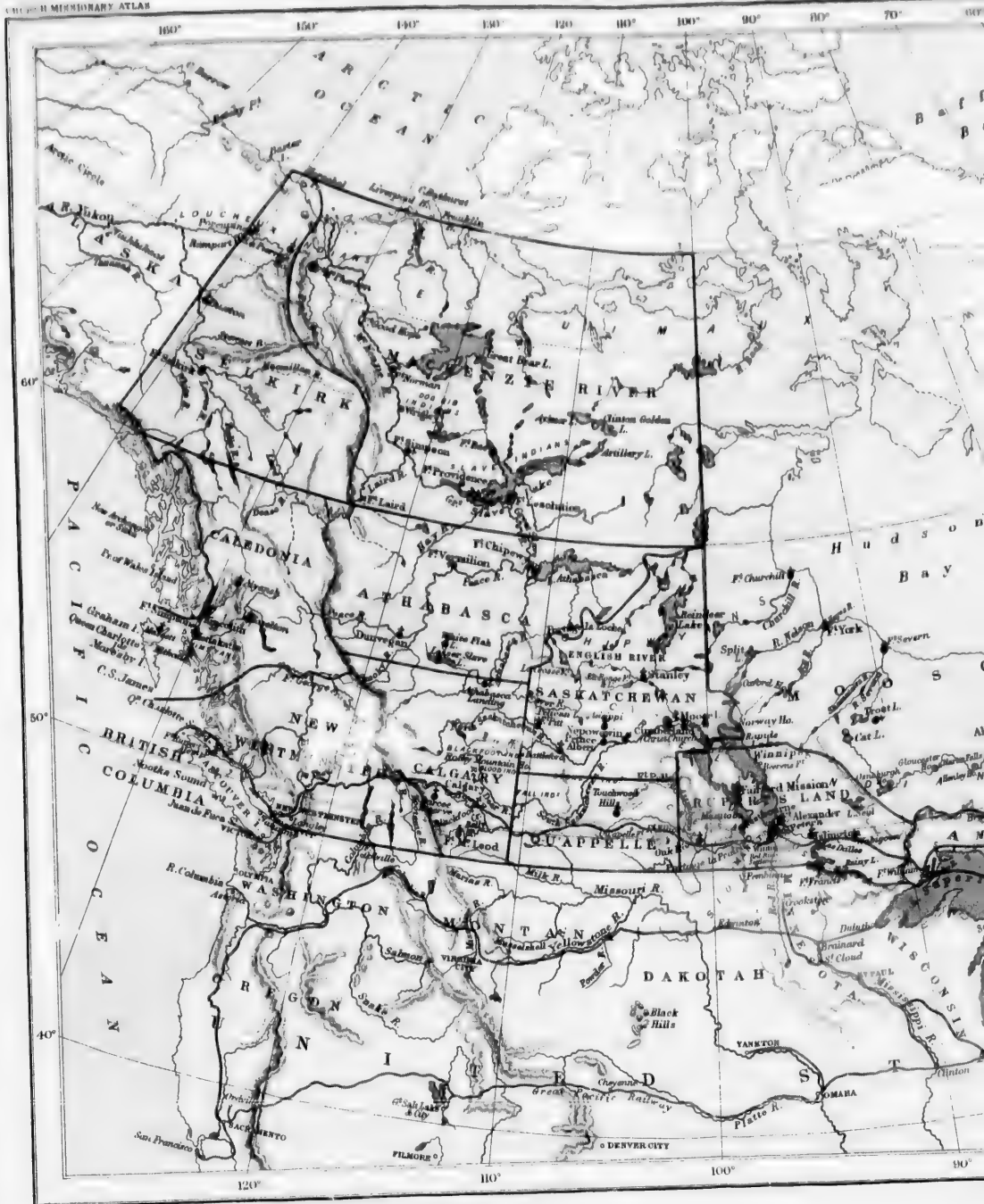
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MAP OF BRITISH NORTH AM

CENTRAL MIDDLEBURY ATLAS



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meaning that their organization is so flexible, so artificial, and so highly complex, as to make them far more capable than any other dialects of combining a large assortment of ideas and various shades of meaning into one polysyllabic term." (Hardwicke.) They probably belong to the Turanian family, and there are many indications of their Asiatic origin. Their religion is eminently one of terror of spiritual powers, supposed by them to inhabit or pervade everything.

It was among such a people, whose life was a perpetual struggle for existence, that in 1820 the Rev. John West, the first chaplain of the Hon.

The First Missionary.

Hudson's Bay Company, began his work in what was known as the Red River Colony. He received a small grant from the C.M.S. towards the education of some Indian children. Among others entrusted to him by their parents were two boys to whom he taught the prayer, "Great Spirit, bless me, for Jesus Christ's sake." One of them afterwards became the Rev. Henry Budd, the pastor of Cumberland, on the River Saskatchewan, who died in 1875, after a faithful ministry of twenty-five years, in the course of which he translated portions of the Gospels and Prayer-book into Cree; and the other, the Rev. James Settee, who still survives (1896), after a ministerial life of forty-five years. In 1822 the C.M.S. increased their effort on behalf of the Indians, and appointed the Rev. John West superintendent of the Mission. He returned to England in 1823, and his place was taken by the Rev. David Jones, who was cheered by the arrival of the Rev. W. and Mrs. Cockran in 1825. A small wooden church had been built by Mr. West, and four Indian boys, originally brought from York Factory and Norway House, were baptized by Mr. Jones, and the work prospered so that in nine years two other churches were added; the three afterwards being known as the upper, middle, and lower churches.

In 1831, an Indian Settlement was attempted on the banks of Red River, a few miles north of the Red River Settlement (now Winnipeg) formed by the colonists, and the first effort made by Mr. Cockran to reclaim the Indians from their wandering life. The first furrow was ploughed by

The Indian Settlement.

Mr. Cockran, and by him the first seed-corn sown; while out of an encampment of 200 Indians, only seven could be induced to attempt cultivation, and even these could not be depended on. It was then the first cottages were built, the man who helped bearing the name of "Cannibal," because in a time of scarcity he had devoured nine of his own relations. In 1832 the first barley was ripe in September, and the reaping began on September 3rd; four out of the seven farmers consuming the whole produce at once in a feast, and three only, of whom the well-known chief Pigwys was one, reserving the produce for winter store. In 1833 the settlement might have been said to be actually founded; and it has since grown into a well-ordered Native Christian community of over 1000 members, with well-cultivated farms and smiling homesteads of their own, under the pastoral care of one of themselves.

In 1840, the next step was taken by sending out Henry Budd, the young Indian, to the neighbourhood of Cumberland House, 500 miles distant from

Enlarging the borders.

Red River. Thence the work branched out to Nepowewin, 200 miles farther up the Saskatchewan River, and to Moose Lake, about fifty miles to the east. It was at Cumberland that Mr. Hunter, afterwards Archdeacon, was the first European missionary, and the work progressed under his care and that of his successors, so that in 1872 no heathen Indians were left. In 1842, Fairford station was founded by Mr. (afterwards Archdeacon) Cowley, 200 miles from Red River, between Lakes Manitoba and Winnipeg, among the Sotos; from thence the work spread 300 miles west to Fort Pelly, on the head-waters of the Assiniboine, and onward 100 miles farther to Touchwood Hills, both important stations for evangelizing the Plain Indians. In 1850 a station was erected at La Prairie, sixty miles west of the junction of the Red River and the Assiniboine; thence followed,

sixteen miles further west, what is known as Westbourne, named after the founder of the North-West America Mission; Scanterbury, on the Broken Head River, at Alexander, thirty miles north-east of Red River; and Islington, or White Dog, 100 miles farther up the river, opened out by the Rev. R. James, in 1851.

In 1846, openings among the Crees and Chipewyans to the north presented themselves, and James Settee, then a native catechist, was sent out to Lac la Ronge, whither he was, in 1850, followed by the Rev. R. English Hunt; but the spot being found unsuitable, the station was finally fixed in 1852 at Stanley, on English River, which quickly became a new centre of work, just as Cumberland had been in earlier years. It lies 600 miles from Churchill, where the river discharges itself into Hudson's Bay, and 250 miles from Cumberland. English River is the recognized boundary between the two great Indian nations—the Algonquins, of whom the Crees and Sotos are tribes, and the Tinnés, of whom the Chipewyans, Tukudh, and others, are sub-divisions. In this district the Rev. R. Hunt and the Rev. J. (afterwards Archdeacon) Hunter were the pioneers. The Lord's Supper was administered for the first time on October 13th, 1850, at Lac la Ronge, to twenty-three Indians, and six others.

In 1849 Rupert's Land, which was defined as the basin of the rivers falling into Hudson's Bay, the old Province of Canada forming, in comparison, a mere fringe along the St. Lawrence, was erected into a diocese. Dr. **The Dioceses.** David Anderson was appointed the first Bishop, arriving in the diocese on August 16th, 1849. He had jurisdiction for fifteen years over the whole of Rupert's Land and the North-West Territories. The whole number of clergy then was but five. The first Indian clergyman, Henry Budd, was ordained on December 22nd, 1850. When Dr. Machray became the second Bishop, in 1865, there were thirteen European missionaries, and six native and country-born clergymen, 5000 Native Christians and nearly 1000 communicants. The one diocese at that time extended from Red River to Moose Fort, 1200 miles to the east, and 3000 miles to the north-west. In 1872 this vast territory was divided into the four dioceses of Rupert's Land, Moosonee, Saskatchewan, and Athabasca. In 1883, at the Provincial Synod of the Church of England in Rupert's Land, the huge diocese of Mackenzie River was separated from Athabasca: in 1884 the diocese of Qu'Appelle was formed out of the dioceses of Rupert's Land and Saskatchewan; in 1887 the diocese of Saskatchewan was further sub-divided into Saskatchewan and Calgary; and in 1891 the diocese of Selkirk was taken out of Mackenzie River. In September, 1893, the Metropolitans of the two ecclesiastical Provinces of Canada and Rupert's Land were, by the General Synod of the Church in the Dominion of Canada, created Archbishops, and Archbishop Machray was also appointed Primate of Canada.

The Diocese of RUPERT'S LAND now extends 300 to 400 miles north from the United States boundary, and from within sixty miles of Lake Superior to the western boundary of the Province of Manitoba, a distance of 600 miles. It contains, therefore, the whole of Manitoba, the population of which was 152,506 in 1894. The Society still has stations at the Indian Settlement of St. Peter's; at Lansdowne or Fort Alexander, and Islington and Lac Seul on the Winnipeg River, farther east; at Long Sault to the south-east, near to Rainy Lake, and at Wabigoon, between Lac Seul and Long Sault, on the Canadian Pacific Railway; and again at Fairford, to the north, on Lake Manitoba. The churches on the old Red River Settlement have been handed over to the Colonial Church. It may help to realize the change in thirty-six years, to note that a journey which took Bishop Anderson seventeen days was completed by Bishop Machray in forty-eight hours. The church members of the diocese are about twenty-five per cent. of the population. There are sixty churches and other places where regular services are held. The Indian Christians connected with C.M.S. are about 3400; the Indian Settle-

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ment on Red River, with 1000 Christians, being now independent of the Society. Education is making solid progress: the Province of Manitoba has its University, and St. John's is one of its colleges, in connexion with the Church of England, having its grammar school also for boys and a high school for girls. The old Red River Settlement became in 1870 the city of Winnipeg, now the flourishing and growing capital of the Province of Manitoba, with a population of 22,000 in 1888. Among the leading missionaries in this central district have been William Cockran, James Hunter, Abraham Cowley, and Robert Phair, all of whom have successively held the office of Archdeacon. Cockran died in 1865, after what has been happily called "a finished course of forty years." Cowley died in 1887, after forty-five years' service. He went out in 1841, a solitary missionary into a desolate wilderness. In 1887, he was Prolocutor of the Lower House in the Synod of the Province of Rupert's Land.

In 1851 the work was begun in what has now grown into the vast **DIocese of MOOSENEE**, 1200 miles long by 800 miles wide, comprising the whole coast-line of Hudson's Bay. The diocese is inhabited **MOOSENEE** by a scattered population of some 10,000, speaking five different languages, and requiring different Bibles in English, Cree, Ojibbeway, Chipewyan, and Eskimo. The southernmost point touched is Metachewan, lying in about the forty-ninth parallel, within a short distance of the Canadian Pacific Railway, while more than 700 miles to the north lie the Great Whale River station, on the east side of the bay, and Churchill, on the west side, in about $56\frac{1}{2}^{\circ}$ N. latitude. The actual stations are—on the west side of the bay, Moose Fort, Albany, and Osnaburgh House (near to the boundary of Rupert's Land diocese); Trout Lake, Severn, York Factory, and Churchill; on the east, Rupert's House, Fort George, and Great Whale River; and to the south and south-east of James Bay, Gloucester House and Martin Falls, Brunswick House, Missinabe, Matawakumma; while Temiscamingue, Abbitibbe, Long Portage House, and Metachewan have all been visited and evangelized. The southernmost of these spots is more than 300 miles south of Moose Fort, the headquarters of the Diocese and Mission.

In 1851 a schoolmaster from Exeter, John Horden, was sent by the Society to Moose Fort. In the following year he was ordained by **Bishop Horden.** Bishop Anderson. In 1872 he was appointed first Bishop of Mooseonee. He died on January 12th, 1893, having spent no inconsiderable portion of his episcopate in traversing the snow wastes or canoeing along the interminable water-channels of the lonely region which was his home for over forty years. He was privileged to see the work of evangelization begun and carried on with marked blessing among all the Indian tribes within the borders of the diocese, and the beginnings of a Christian literature in the local dialects of all the four languages used, viz., Cree, Ojibbeway, Chipewyan, and Eskimo. The work which especially engaged his own labours during his last years was the revision of Mr. Mason's Cree Bible, and it is a touching circumstance that these two labourers, who were the first C.M.S. occupants respectively of Moose and York Factories, and whose united labours gave the whole Bible, translated and revised, to the Cree Indians, died within a fortnight of one another, the Bishop at Moose Factory, Mr. Mason at Long Horsley Vicarage, in Northumberland. The Rev. Jervois A. Newnam, w.com at Bishop Horden's suggestion the Committee had invited to leave his parish in Montreal and go out to Mooseonee in 1891, was consecrated his successor at Winnipeg on August 6th, 1893. In 1895 he made a visit to Churchill, the northernmost station in his diocese, involving an arduous journey of some 2000 miles, mostly by canoe. Among other missionaries in the diocese should be specially mentioned Archdeacon Vincent, a half-breed Christian, ordained in 1860; the Rev. E. J. Peck, formerly a seaman in the Navy, who, after labouring for sixteen years as the evangelist of the Eskimo at Great and Little Whale Rivers, sailed with a Missionary companion in 1894 to

open a new station in Cumberland Sound, just south of the Arctic Circle; and the Rev. J. Lofthouse, who went out in 1882 and opened a station at Churchill in 1886, where he continues to labour. All the Crees in the Diocese have been baptized; three-fourths of the Ojibbeways; and many of the Chipewyans and Eskimo. There are some 4000 Church adherents, 545 communicants, and seven clergy. A "cathedral" (a small church built of logs) has been erected at Moose, and there are eight churches at other stations. There are day-schools and Sunday-schools at each station. All Indians are carefully instructed in their own language.

West of Manitoba stretch three civil provinces—Assiniboia, Saskatchewan, and Alberta. Co-extensive with the first is the Diocese of Qu'Appelle; with the second, the larger portion of the Diocese of Saskatchewan; with the third, the Diocese of Calgary.

The DIOCESE OF QU'APPELLE, of which Dr. Burn is Bishop, having succeeded Dr. Anson in 1893, contains 40,000 people in 96,000 square miles. It is bounded on the east by the Diocese of Rupert's Land, on the north by that of Saskatchewan, on the west by that of Calgary, and on the south by the United States; and is entirely agricultural. The Canadian Pacific Railway passes through it, and it is being occupied by immigrants. The Society has but one station in the diocese, at Touchwood Hills, where Christian instruction has not been in vain. All the Indians remained loyal in the insurrection of 1885.

The DIOCESES OF SASKATCHEWAN AND CALGARY, which are for the present under one Bishop, comprise the districts lying between the western extremity of Lake Winnipeg and the Rocky Mountains, 1000 miles distant. Saskatchewan Diocese comprises the civil province of that name and a large territory north of it. Calgary corresponds with the Province of Alberta. The area of the former is about 200,000 sq. miles; of the latter, 102,000. Bounded on the north by the Diocese of Athabasca, along a line corresponding mainly with the fifty-fifth parallel, and in the south partly by the Diocese of Qu'Appelle, and partly by the United States frontier, the district embraced by the two dioceses, includes the greater part of the basin of the Saskatchewan River. The Canadian Pacific Railway runs throughout it from east to west, through vast plains of one of the most fertile soils in the world. Immigrant settlements are rapidly forming, and not only adding to the labours, but to the deepest anxieties of the Bishop. The missionary work among the Indians deals with Crees in the east and centre, and with the Blackfoot and Assiniboine tribes in the west. In the congregations connected with the C.M.S. there are more than 3350 Christians, mostly settled on the Indian reserves along the lower section of the River Saskatchewan, around Devon, Cumberland, Prince Albert, Battleford, Fort Pitt, &c. The Missions to the Blackfoot and Blood Indians, at Blackfoot Crossing and Fort Macleod, in the Calgary Diocese, are yet in their early stage, and have borne little fruit; altogether about 100 Indians are numbered as adherents at these stations and on the Sarcee Reserve. The first Bishop was Dr. John McLean, consecrated in 1874. He laboured with untiring energy until his death from an accident in 1886. He was succeeded by Dr. Pinkham. A college for training Indians has been established at Prince Albert, for instructing English and Canadian candidates for holy orders, and for providing all the youth of the country with a sound education; and a University of Saskatchewan, of which the Bishop is Chancellor, has been established by Act of Parliament.

The DIOCESE OF ATHABASCA, as originally formed in 1872, included all the territories north of Saskatchewan, that is from latitude 55° to the Arctic Ocean, and from the 100th parallel of longitude to the Rocky Mountains and the frontier of Alaska; and was estimated to contain about a million of square miles, but with a scattered population not exceeding 10,000. In 1888 it was divided into two, the southern and much smaller portion retaining the name of Athabasca. This portion comprises the country

between the boundaries of Saskatchewan and Calgary Dioceses on the south and the 60th parallel of latitude on the north, and contains about 292,000 square miles, with a population of 5000. It contains the large Athabasca Lake, and two important streams, the Athabasca and the Peace Rivers, which are the principal feeders of the Mackenzie. There are five stations—Fort Chipewyan, on Athabasca Lake, the headquarters of the Hudson's Bay Company's northern fur trade, occupied in 1867; Forts Vermilion (1876) and Dunvegan (1886), on Peace River; and posts on Smoky River, Lesser Slave Lake, and White Fish Lake, the first being called Shaftesbury. The present Bishop, consecrated in 1884, is Dr. Richard Young, who went to the Red River as a C.M.S. missionary in 1875. The Diocese and Mission are almost wholly supported by the C.M.S. The Indians are Chipewyans, Wood Crees, and Beavers. The Christian adherents in the diocese number less than 200.

The northern half of the original Athabasca Diocese became, at the division in 1883, the **DIOCESE OF MACKENZIE RIVER**. This enormous and remote territory

Mackenzie River.

was not reached by missionaries till 1858, when Archdeacon Hunter volunteered to undertake an exploratory expedition down the Mackenzie River, having learned at his station on Red River a favourable disposition of the Hudson's Bay Company's officers to encourage missionary labours, the willingness of the Indians to receive instruction, and the great efforts being made by Roman Catholics to pre-occupy the ground. Fort Simpson, the principal trading-post on Mackenzie River, 2250 miles from Red River, was reached on August 16th. Henceforward it became a new centre of work among the Beavers, the Slavis, and the Chipewyans. Returning in 1859, after visiting Fort Liard, 550 miles in one direction, and Forts Norman and Good Hope, still further in another direction, at Fort Simpson he met with some Tukudh Indians, who showed a desire for the Gospel, and returning to Red River, after a journey of nearly 5000 miles, declared, "Surely the time to favour these poor benighted Indians is come!" The Rev. W. W. (afterwards Archdeacon) Kirkby was sent to occupy the new ground thus opened. By him the Gospel was for the first time carried within the Arctic Circle. He descended the Mackenzie River nearly to the Polar Sea; then ascended its tributary, Peel River, to Fort McPherson; thence crossed the Rocky Mountains to La Pierre's House. At La Pierre's House the hearty good wishes of the Indians for his work were expressed; the chief medicine-man renounced his curious arts in the presence of all; murder, infanticide (then common), and polygamy were confessed and renounced; and from that day onward the Gospel has progressed among the Tukudh and other Indians and the Eskimo. From La Pierre's House, Mr. Kirkby descended the West Rat River into the Porcupine River, and the Porcupine River into the mighty Yukon, the great river of Alaska, which, after a course of 2000 miles (1200 miles being navigable for steamers from the sea), falls into Behring's Straits. He arrived at Fort Yukon on July 6th, 1862, and was warmly received by some hundreds of Tukudh or Loucheux Indians. It was at that time the remotest outpost of the Hudson's Bay Company's fur trade; but in 1869 the United States Government, which had succeeded Russia in the ownership of Alaska, laid claim to the place, it being found, on a fresh calculation of the longitude, to be on the west side of the boundary-line between British and Russian America. The Rev. R. McDonald (now Archdeacon) went northward at the close of 1862 to be the missionary to the Tukudh Indians; and among them he has laboured ever since. In 1865 he was joined by the Rev. W. C. Bompas, who responded to an appeal made by Bishop Anderson (of the then undivided Diocese of Rupert's Land) in the C.M.S. Annual Sermon at St. Bride's, which was preached by him that year. These two missionaries, in the next few years, were privileged to baptize over a thousand Tukudh converts. Mr. Bompas also carried, for the first time, the Gospel to the Eskimo on the shores of the Polar Sea. When Bishop Machray, in 1872, formed the plans for dividing Rupert's Land Diocese into four, he nominated Mr. Bompas for the Bishopric of Atha-

basca. Mr. Bompas was summoned forthwith to England, and was consecrated on May 3rd, 1874. He returned immediately to his diocese, and for the past twenty years he has travelled incessantly all over its illimitable and inhospitable plains, without once leaving it even to come to the civilization of Manitoba. On the division of the diocese in 1883, he chose for himself the larger and remoter and wilder northern portion, forming the Diocese of Mackenzie River, and again, in 1890, when the Mackenzie River diocese was divided by the separation of the territories west of the Rocky Mountains and on the borders of Alaska to form the new diocese of Selkirk, Bishop Bompas chose the remoter see, and the Rev. W. D. Reeve, a missionary of twenty-two years' experience, was consecrated on November 29th, 1891, to succeed him. The area of the Mackenzie River Diocese is 600,000 square miles, and its limits are from lat. 60° to 70° and from long. 100° to the Rocky Mountains. A journey through the diocese, with return, without deviating from a single line of route, involves a distance of 3000 miles. The population is about 2000. About 800 of these are Indian adherents of the Mission. The remainder are either Roman Catholics or still heathen Eskimo. The Diocese and Mission are principally supported by the C.M.S.; but the S.P.C.K. has made some considerable grants. The stations now occupied are Forts Resolution and Hay River on the southern shores of Great Slave Lake, and Fort Rae on its northern shores; Forts Simpson and Norman, on Mackenzie River; and Fort McPherson, on Peel River. The Eskimo of Mackenzie Bay are visited from Peel River. At this station the first ordination of a Native within the Arctic Circle took place on July 15, 1893, when Bishop Reeve admitted John T'ssieltla to deacons' orders. Herschel Island, in Mackenzie Bay, was twice visited by the Rev. I. O. Stringer in 1893, and the following year a station was formed there.

The stations in SELKIRK DIOCESE are La Pierre's House, on Rat River; Rampart House, on Porcupine River; Buxton, on the Upper Selkirk. Yukon, 250 miles above Fort Yukon, in British Territory; and Selkirk, 150 miles still further up the Yukon. Bishop Bompas computes that the diocese contains 200,000 square miles, and has a population of about 5000, including some hundreds of miners. The adherents number 1000.

A succinct account and history of the Dioceses of Mackenzie River and Selkirk, by Bishop Bompas, was published by the S.P.C.K. in 1888.

II. MISSIONS IN BRITISH COLUMBIA.

(Formerly called the "North Pacific Mission.")

British Columbia is that part of the Dominion of Canada which is west of the Rocky Mountains, and borders on the Pacific Ocean. It includes within its limits several islands, of which Vancouver's Island and Queen Charlotte's Islands are the largest.

English connexion with this part of the world may be said to date from an exploratory voyage made by Captain Cook in 1776, when he landed at Friendly Cove and Nootka Sound, and took possession of them in the name of his sovereign. He was followed by Captain Vancouver in 1792; and in 1793 Alexander Mackenzie, one of the most enterprising pioneers in the employment of the North-West Fur Company, who had already discovered the mighty river since named after him, crossed the Rocky Mountains, and pushed his way westward, until he stood on the shores of the Pacific. Some years later, in 1806, Mr. Simon Fraser, another employé of the same company, gave his name to the great river that drains British Columbia, and established the first trading post in those parts. After the amalgamation of this company with the Hudson's Bay Company, other posts were established, such as Fort Rupert, on Vancouver's Island, and Fort Simpson, on the borders of Alaska. Alaska, the extreme north-west peninsula

The field of labour.

BRITISH COLUMBIA



120° West of Greenwich

Standard Geographical Scale

of America, bordering on Behring's Straits, then belonged to Russia, but was subsequently sold by her to the United States. In 1858 the discovery of gold in the basin of the Fraser River, on the mainland, attracted a large number of gold-diggers from California. To maintain order among a motley population of lawless habits, British Columbia was formed into a colony, with its capital at Victoria, on Vancouver's Island. Its population in 1891 was 98,170, of whom 65,266 were whites, 23,257 Indians, and 9091 Chinese.

The Indians belong to several distinct families or nations, speaking distinct languages. Thus the Hydahs of Queen Charlotte's Islands are altogether distinct from the Indians of Vancouver's Island; and on the mainland, the Indians on the sea-board are distinct from the Indians of the interior, from whom they are divided by the Cascade range of mountains. Among the coast tribes, those to the north are far superior to those in the south. It would be difficult to find anywhere finer-looking men than the Hydahs, Tsimshians, and some of the Alaskan tribes. "They are," writes one, "a manly, tall, handsome people, and comparatively fair in their complexion." The Tsimshian Indians cluster round Fort Simpson, and occupy a line of coast extending from the Skeena River to the borders of Alaska. They are supposed to number 8000 souls. Each Tsimshian tribe has from three to five chiefs, one of whom is the acknowledged head. As an outward mark, to distinguish the rank of a chief, a pole is erected in front of his house. Every Indian family has a distinguishing crest, usually some bird, or fish, or animal; particularly the eagle, the raven, the fin-back whale, the grisly bear, the wolf, and the frog. Among the Tsimshians and their neighbours, the Hydahs, great importance is attached to this heraldry, and their crests are often elaborately engraved on large copper plates from three to five feet in length, and about two in breadth. No Indian would think of killing the animal which has been taken for his crest. The most influential men in a tribe are, or were, the medicine-men, some of whom were cannibals, and others dog-eaters. One of the most curious and characteristic customs of the Indians of British Columbia is the *potlatch*, or giving away of property at feasts. Every chief in turn must distribute his property among the others, and much impoverishment is the result, directly and indirectly.

It was in 1856 that a naval officer, Captain J. C. Prevost, R.N., who had just returned from Vancouver's Island, brought before the Church Missionary Society the spiritual destitution of the Indians of the Pacific coast of British North America and the adjacent islands. No Protestant missionary had ever yet gone forth into the wilderness after these lost sheep; and in addition to their natural Heathenism, with its degrading superstitions and revolting cruelties, a new danger was approaching the Indians in the shape of the "civilization" of white traders and miners, with its fire-water and its reckless immorality. Captain Prevost wrote a memorandum on the subject for the *Church Missionary Intelligencer*; and shortly afterwards, in the list of contributions published monthly by the Society, appeared the following entry:—"Two Friends, for Vancouver's Island, 500l." Two or three months afterwards, Captain Prevost was reappointed to the same naval station, to proceed thither immediately in command of H.M.S. *Satellite*; and, with the sanction of the Admiralty, he offered a free passage by her to any missionary the Society could send out. A young schoolmaster, Mr. William Duncan, was appointed, and on Dec. 23rd, 1856, he sailed with Captain Prevost in the *Satellite*. On October 1st, 1857, Mr. Duncan landed at Fort Simpson. Like other Hudson's Bay Company trading-posts, this "Fort" consisted of a few houses, stores, and workshops, surrounded by a palisade twenty feet high, formed of trunks of trees. Close by was the Tsimshian village, comprising some 250 wooden houses, well built, and several of them of considerable size. The Tsimshians proved to be painfully barbarous and degraded; but the young missionary set to work to make friends with them, and to learn their language. Numerous were the obstacles

and difficulties, especially from the opposition of the chiefs and the medicine-men. The head-chief, Legaie, on one occasion attempted Mr. Duncan's life. But in 1859 not a few tokens for good were granted. In some parts of the camp open drunkenness and profligacy were diminishing, and the comparative quiet and decorum consequent on this made a great impression on the rest. Nor were only outward changes visible. It was soon manifest that the Spirit of God was at work in the hearts of some. The head-chief, Legaie, who had been a violent antagonist, himself appeared at the school, not now to attack the missionary, but to sit at his feet as a learner.

Mr. Duncan soon saw the necessity, if the Mission were not only to save individual souls from sin, but to exercise a wholesome influence upon the Indian tribes generally, of fixing its headquarters at some place removed from the contamination of ungodly white men. The Indians themselves pointed out the locality for such a settlement, a place called **METLAKAHTLA**, occupying a beautiful situation on the coast, seventeen miles from Fort Simpson. But it was not until the summer of 1862 that Mr. Duncan found himself able to carry it out. And when the time for departure came, very few of the Indians could make up their minds to throw in their lot with the new colony and observe the rules which Mr. Duncan framed for its guidance, and which involved a radical change in the habits of the Indians, and the abandonment of some of their most cherished practices. They were fifteen in number :—

(1) To give up their "Ahlied," or Indian devilry; (2) to cease calling in conjurers when sick; (3) to cease gambling; (4) to cease giving away their property for display; (5) to cease painting their faces; (6) to cease drinking intoxicating drink; (7) to rest on the Sabbath; (8) to attend religious instruction; (9) to send their children to school; (10) to be clean; (11) to be industrious; (12) to be peaceful; (13) to be liberal and honest in trade; (14) to build neat houses; (15) to pay the village tax.

Nevertheless, on May 27th, fifty Indians accompanied Mr. Duncan to Metlakahtha. And a much larger number were not long in following. On June 6th a fleet of thirty canoes arrived from Fort Simpson, bringing nearly 300 souls; in fact, nearly the whole of one tribe, with two chiefs. Gradually the infant settlement grew and prospered; and in the following March, 1863, above one-fourth of the Tsimshians from Fort Simpson had been gathered out from the Heathen, and had gone through much labour, trial, and persecution to come on the Lord's side. About 500 souls attended divine service on Sundays, and were being governed by Christian and civilized laws.

On July 26th, 1861, the Rev. L. S. Tugwell, who was for a short time in the Mission, had the privilege of admitting into the visible Church its first Tsimshian members, fourteen men, five women, and four children. This was before the removal to Metlakahtha. In 1863 the Bishop of Columbia, at Mr. Duncan's request, took the journey to Metlakahtha to baptize as many as might be found ready, and on April 21st, 1863, he baptized fifty-nine adults and some children. One of them was the famous head-chief himself—Legaie—the same who had threatened Mr. Duncan's life four years before. He had been a ferocious savage, and had committed every kind of crime. After he first began to attend the school, he twice fell back; but the Spirit of God was at work in his heart, and when the removal to Metlakahtha took place, he deliberately gave up his position as head-chief of the Tsimshian tribes in order to join the colony. For seven years this once-dreaded savage led a quiet and consistent Christian life at Metlakahtha as a carpenter. He died in 1869. In 1866 the Bishop of Columbia paid a second visit to Metlakahtha, and, after careful examination, baptized sixty-five more adult converts on Whit Sunday.

Growth of Metlakahtha. Year by year Metlakahtha grew in importance and in influence, and came to be regarded as the centre of good work of all kinds, especially of all civilizing and humanizing movements, for the benefit

of the Indians of British Columbia. As a missionary centre, also, it grew. New Missions were established on the two rivers of that part of the colony, the Skeena and the Naas; also on Queen Charlotte's Islands, and at the north end of Vancouver's Island. A succession of distinguished visitors bore testimony to the bright spectacle presented by Metlakahla, and to its general good influence. Lord Dufferin, then Governor-General of the Dominion of Canada, visited the place in 1876, and highly complimented Mr. Duncan upon all that he saw. In 1877 came Bishop Bompas of Athabasca, and in 1878 the beloved originator of the Mission, Admiral Prevost; both of whom testified warmly to the remarkable work done, though the former, who stayed three or four months, perceived weak points.

Between 1860 and 1879 the Society had sent out several missionaries in holy orders, with a view to their taking pastoral charge of the settlement alongside Mr. Duncan's lay superintendence, and with a view also to their training native evangelists and teachers. But not one stayed long. Some retired through failure of health; others were sent to open the new outlying Missions. It was difficult for one whose sole work, humanly speaking, the Metlakahla Mission was, to divide it with others; but besides this, Mr. Duncan had taken alarm at the introduction of ritualistic views and practices at Victoria, the capital of British Columbia (500 miles off, however), and feared any steps that would bind the settlement closely to the Church of England. The Bishop of Columbia, generously recognizing the difficulty, refrained for some few years from visiting the Mission, to avoid friction; and it was at his invitation that Bishop Bompas crossed the Rocky Mountains and performed episcopal functions there instead. But one great defect was not remedied: the Christian Indians were not admitted to the Lord's Supper. This was put off continually for various reasons, Mr. Duncan fearing that the Indians would look upon the sacrament as a sort of fetish, although the Committee, feeling that the Lord's command was paramount, and knowing by experience in all parts of the world that He takes care of His own ordinance, wrote again and again strongly about it.

In 1879 Bishop Hills, being on a visit to England, arranged with the Society a plan for providing its Missions with more immediate episcopal oversight. He had come charged by his Diocesan Synod to take steps for dividing his vast diocese into three—Columbia, New Westminster, and Caledonia. The northernmost of these three divisions, Caledonia, would comprise nearly the whole field of the C.M.S. Missions; and the Society therefore undertook to guarantee the income of the Bishop for this division. The scheme was happily consummated by the choice of the Rev. Wm. Ridley, Vicar of St. Paul's, Huddersfield, who had been a C.M.S. missionary in India, but whose health had been unequal to the trying climate of the Peshawar Valley. Mr. Ridley was consecrated on St. James' Day, July 25th, 1879, at St. Paul's Cathedral. The Diocese of Caledonia comprises the territory lying between the Rocky Mountains and the Pacific Ocean, with the adjacent islands, and is bounded on the south by a line drawn westward from Cape St. James, at the south end of Queen Charlotte's Islands, and on the north by the 60th parallel of latitude. It comprises, therefore, the mining districts on the upper waters of the Fraser and Skeena and Stachine rivers, with their rough white population, and many thousands of Indians of the Tsimshian and Hydah nations on the coast, as well as others in the interior.

Bishop Ridley reached Metlakahla in October, 1879; but after two years of quiet, persevering effort, during which he visited all the outlying Missions, and stayed away the whole winter of 1880-81 to avoid friction, he failed to move Mr. Duncan. At last the Society sent out an ultimatum: Mr. Duncan was either (1) to allow the people to be prepared for admission to the Lord's Table, or (2) to come to England to confer with the Committee, or (3) to hand over the Mission to the Bishop, and retire. His rejoinder was to call the Indians together

and ask if they would stand by him. Naturally, the great majority declared for him, and seceded from all connexion with the Society; but a minority, including the most decided of the Christian chiefs, clung to the Church and the Bishop. This was in November, 1881.

For several years the position at Metlakahtla was very difficult and painful.

Two parties. The adherents of the two parties lived side by side in one village. The church which Mr. Duncan had built in 1872 was used by him; while the Bishop and his church members worshipped in a small building on a plot of ground belonging to the Society. The majority were not content to give the minority toleration, but tried in every way to force them to leave or to procure their ejection. Again and again the Government of British Columbia had to interfere; but it was the patience and forbearance of the minority, under Bishop Ridley's guidance, that alone prevented a serious breach of the peace. The Society at one time contemplated the quiet removal of its Indian adherents to some other place; but this proved impracticable under the Government regulations for Indian reserves. In course of time the main conflict came to be, not a religious one between the two sections on church questions, but an agrarian one between Mr. Duncan's Indians and the Government on their respective rights in the land; and a Commission, appointed to inquire into the disputes in 1884, strongly condemned the leaders of the secession, and vindicated the minority from aspersions cast upon them. The Society then made one more effort for peace, by sending out, in 1885, General Touch and the Rev. W. R. Blackett to report upon all the difficulties. The result was to deepen the Committee's confidence in the Bishop, and to show the superficial character spiritually of much of the previous work, despite its undoubted success on the secular side; but no *modus vivendi* was settled between the two parties of Indians. In 1886 an armed attack upon the Mission premises by the mal-

**Mr. Duncan
retires.**

contents compelled the Government to arrest some of the leaders; and this brought matters to a crisis. Mr. Duncan appealed for money and protection to the United States; and in 1887, with the permission of the President, he moved his Indians in a body to a place seventy miles off at the southern extremity of the Alaska coast-line, within United States territory. Before leaving they wrecked many of the buildings; but Metlakahtla has been ever since in the enjoyment of peace, and is now again a flourishing settlement.

All this while the Bishop has laboured devotedly, with Mrs. Ridley, for the spiritual and material welfare of the Indians under his immediate charge, in addition to the superintendence of the rest of the Diocese. In particular, considerable portions of Scripture have been translated into the Tsimshian language, which had never been attempted before. At his first Diocesan Conference, held in August, 1893, the Bishop thus reviewed the progress made:—"Since 1879 the clergy have increased from three, including myself, to twelve. Now we have also three lady missionaries besides the wives of the clergy, one medical missionary, one European lay schoolmaster, one honorary European lay reader, two native schoolmistresses, six native catechists, and an honorary

**Recent
Progress.**

band of summer preachers. In 1879 the Christians of our communion numbered about 690, settled at Metlakahtla and on the Naas. Of these about 600 were led away by Mr. Duncan in 1887 from their homes to Alaska, about 70 miles to the north-west, where they have now lived long enough to realize how grievously they were misguided. Annually the majority of them return, and during the summer at the salmon canneries attend almost exclusively our services, in which some of them happily take part. They also receive the benefit of our Medical Mission; send their children to our day-schools, where alone they ever have an opportunity of learning to read the Scriptures in their own tongue; and also bring their infants for baptism, because no Sacrament is ministered to them in their unhappy exile. If we deduct these from the 690, our remainder, a small company, stigmatized at the time of the schism as the least

worthy of the Christian name, will be found to have increased to 1064, or 76 per annum for the whole period; but the increase has been chiefly since the secession. A large number also have, during the last fourteen years, been won for Christ and called to eternal rest. We no longer count them, but those of them with the Lord He still numbers among the living."

Five-sixths of the Indian Christians connected with the Mission are found away from Metlakahla, at the outlying stations on the Naas and Skeena Rivers and on the islands off the main land. Of these stations a brief account must now be given.

In 1864 a Mission was begun on the Naas River by the Rev. R. A. Doolan, and after a time some fifty Indians of the Nishkah tribe having been influenced to abandon heathen customs and put themselves under Christian instruction, a small settlement similar to Metlakahla was established at *Kincolith*. This work was carried on for some years by the Rev. R. Tomlinson, who subsequently joined Mr. Duncan in seceding from the Society. The station has been a difficult one, owing, among other causes, to the advent of a Canadian Methodist Mission; but the Indians up the river have been evangelized, and many hundreds baptized. A disastrous fire in 1893 destroyed the village, including a new church which the Indians had built in 1891. At the head of the navigation of the Naas stands the interesting Mission station of *Aiyansh*, founded in 1884 by Mr. (now Rev.) McCullagh, who has laboured there with much energy ever since.

The Skeena River is the principal water highway into the interior. Bishop Ridley occupied *Hazelton*, an important post at the forks of the **Skeena River**, river, 180 miles from the mouth, in 1880, and gathered some interesting converts from the Kitikshean Indians; and other missionaries have carried on the work—latterly, the Rev. John Field, formerly of West Africa, and afterwards of Ceylon. Near the mouth of the Skeena, in a wild and exposed situation, is a place called Kitlan, which was visited in 1879 by Admiral Prevost, and there were a few converts before 1885. But in that year the chief, Sheuksh, destroyed the church and forbade Christians from visiting his people. The ministrations of the Rev. T. Stephenson during an epidemic of influenza in 1891 were the means of effecting a change in Sheuksh, who was baptized in 1893, and many of his tribe at once became inquirers.

Queen Charlotte's Islands are inhabited by the Hydahs, the finest and the fiercest tribe on the North Pacific coast. On the northern coast of the northern island of the group is the chief trading-post, **Queen Charlotte's Islands.** *Massett*; and here the Rev. W. H. Collison landed in 1876, and began what seemed a most unpromising Mission. A remarkable work was done, which is now being carried forward by the Rev. J. H. Keen. Hundreds of Hydahs, once the terror of the coast, have been baptized; and savage customs are almost entirely abandoned.

The Kwagutl Indians inhabit the northern part of Vancouver's Island and the adjacent small islands, and are thus far distant (300 **Vancouver's Island.** miles south) from Metlakahla, and not within the geographical limits of the Diocese of Caledonia at all. But, by arrangement with the Bishop of Columbia, the C.M.S. Mission to this tribe is, like the rest of the Society's work on the coast, superintended by Bishop Ridley. It was begun in 1878 by the Rev. A. J. Hall (one of the missionaries sent out, as above-mentioned, to be pastor at Metlakahla, but then induced to go elsewhere); and he has laboured there ever since. The station was for some years at Fort Rupert, on Vancouver's Island; but in 1881 it was removed to *Alert Bay*, on one of the small islets in the narrow channel between Vancouver and the mainland. Mr. Hall has reduced the Kwagutl language to writing, and translated portions of the New Testament into it; but the number of Kwagutl converts has been small, and in this respect the Mission has differed from those among the Tsimshians and Hydahs.

CHRONOLOGICAL TABLES.

Ecclesiastical Province of Rupert's Land.

- 1819.—Rev. John West, appointed Chaplain to Hudson's Bay Co.
 1820.—Reached Red River, October 14th.
 1822.—Henry Budd and John Hope baptized. The first church opened at Red River.
 1823.—West returned home. Rev. D. Jones appointed and reached Red River.
 1825.—Rev. W. and Mrs. Cockran arrived from England. The first Indian communicant received. The second church opened at Red River.
 1830.—August 2nd: baptisms to this date, 2310.
 1840.—Henry Budd occupied Cumberland.
 1841.—Rev. A. and Mrs. Cowley joined the Mission.
 1844.—The Bishop of Montreal visited Red River and confirmed 84 persons.
 Rev. Jas. and Mrs. Hunter arrived at Cumberland station.
 Fairfield Mission occupied by Rev. A. Cowley.
 1849.—Bishop Anderson consecrated.
 1850.—Rev. R. and Mrs. Hunt arrived at Lac la Ronge. Mr. Henry Hald, native catechist, ordained.
 1851.—Mr. J. Horden arrived at Moose Factory.
 1852.—Bishop Anderson visited Moose Factory, and ordained Mr. Horden.
 Ordination of Rev. R. Macdonald.
 1853.—Bishop Anderson visited Cumberland and English River.
 1855.—His second visit to Moose and Albany.
 1858.—Rev. J. Hunter appointed Archdeacon; his journey to the Mackenzie River.
 1862.—The whole Bible printed in the Cree language, syllabic characters.
 Rev. W. W. Kirkby crossed the northern spurs of the Rocky Mountains, and began the Tukudin Mission.
 1864.—Bishop Anderson resigned.
 1865.—Dr. Machray appointed second Bishop of Rupert's Land.
 Rev. W. O. Bompas joined the Mackenzie River Mission.
 Death of Rev. W. Cockran.
 1866.—Red River Insurrection. Christian Indians remained loyal. Sir Garnet Wolseley's Expedition.
 1870.—Red River annexed to the Dominion of Canada. Province of Manitoba formed, with Winnipeg as its capital.
 1872.—Original Diocese of Rupert's Land divided into the four Dioceses of Rupert's Land, Moosonee (Dr. Horden), Saskatchewan (Dr. McLean) and Athabasca (Dr. Bompas).
 1874.—Rainy Lake Mission begun.
 1876.—Eskimo Mission on the east side of Hudson's Bay begun by Mr. Peck.
 1880.—Blackfoot Mission begun.
 1883.—The Diocese of Mackenzie River separated from Athabasca, Dr. Richard Young being consecrated to Athabasca.
 1884.—The Diocese of Qu'Appelle formed (Dr. Anson consecrated Bishop).
 1885.—Insurrection of French half-breeds in Saskatchewan. Christian Indians remained loyal.
 1886.—Death of Bishop McLean of Saskatchewan. Dr. Pinkham succeeds him.
 1887.—The Diocese of Saskatchewan further subdivided into Saskatchewan and Calgary.
 Death of Archdeacon Cowley.
 1911.—Diocese of Selkirk taken out of Mackenzie River. Bishop Reeve consecrated to Mackenzie River.
 Bishop Burn succeeds Dr. Anson.
 1893.—Bishop Horden died January 12. Succeeded by Bishop Newnham.
 Two Canadian Archbishoprics created September.
 1895.—Bishop Newnham visited Churohill.

British Columbia.

- 1856.—Captain Prevost brought before C.M.S. the needs of the Indians.
 1857.—Mr. Duncan landed at Fort Simpson.
 1858.—British Columbia Colony formed.
 1859.—Bishopric of Columbia established.
 1861.—First Baptisms of Tsimshian Indians.
 1862.—Indian settlement of Metlakatla established.
 1863.—Visit of the Bishop of Columbia to Metlakatla. More baptisms.
 1864.—Mission begun on Naas River.
 1870.—Rev. W. H. Collison began work on Queen Charlotte's Islands.
 1874.—Kwagwilt Mission begun by Rev. A. J. Hunt.
 1879.—Rev. W. Ridley consecrated Bishop of Columbia.
 1880.—Bishop Ridley occupied Hazelton.
 1881.—Secession of Mr. Duncan.
 1884.—Mission established at Aiyansh.
 1885.—General Touch and Rev. W. R. Blackett sent by C.M.S. to report on Metlakatla difficulties.
 1887.—Mr. Duncan removed his Indians to within U.S. territory.
 1893.—First Diocesan Conference.

STATISTICS, 1894.—C.M.S. MISSIONS IN DOMINION OF CANADA.

RUPERT'S LAND DIOCESE.—European Missionaries: Clergy, 2; Lay, 1; Wives, 1. Natives: Clergy, 12; Lay Agents, Male and Female, 9; Native Christian Adherents, 3385; Native Communicants, 603. Schools, 23; Scholars, 749.

MOOSONEE DIOCESE.—European Missionaries: Clergy, 4; Lay, 1; Wives, 3. Natives: Clergy, 5; Lay Agents, Male and Female, 13; Native Christian Adherents, 4010; Communicants, 545. Schools, 10; Scholars, 410.

SASKATCHEWAN AND CALGARY DIOCESES.—European Missionaries: Clergy, 5; Wives 3. Natives: Clergy, 11; Lay Agents, Male and Female, 12; Native Christian Adherents, 3351; Native Communicants, 833. Schools, 27; Scholars, 688.

ATHABASCA DIOCESE.—European Missionaries: Clergy, 6; Lay, 1; Wives, 4. Natives: Clergy, 1; Native Christian Adherents, 262; Native Communicants, 73. Schools, 3; Scholars, 57.

MACKENZIE RIVER DIOCESE.—European Missionaries: Clergy, 5; Wives, 3. Natives: Clergy, 2; Lay Agents, Male and Female, 8; Native Christian Adherents, 815; Native Communicants, 142. Schools, 4; Scholars, 100.

SELKIRK DIOCESE.—European Missionaries: Clergy, 4; Wives, 4. Natives: Lay Agents, Male, 9; Native Christian Adherents, 1000; Native Communicants, 100. Schools, 3; Scholars, 89.

CALEDONIA DIOCESE.—European Missionaries: Clergy, 9; Lay, 2; Wives, 11; Ladies, 4. Natives: Lay Agents, Male and Female, 8; Native Christian Adherents 1183; Communicants, 197. Schools, 11; Scholars, 399.

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